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The New-Church Review

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THE
NEW-CHURCH REVIEW

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THE DEEPER USES OF THE SPIRITUAL SENSE OF SCRIPTURE.

BY THE REV. JOHN GODDARD.

WHAT to us as believers in Swedenborg's spiritual mission is the use, or the chief use, of his revelation of the spiritual sense of Scripture, as told in the "Arcana Cœlestia" and in the openings of the Apocalypse. A special form of the question is, What is the *direct* use to us or to any others, of this revelation? For a moment we will consider this form of the question, defining the direct use as meaning the immediate or practical or conscious use of this sense.

I am reminded that there is a direct and practical use merely in the *assurance of the fact* of an internal sense, especially if the fact can be confirmed by Scripture, or intuitively recognized in the common and figurative use of language. It helps to make the Word intelligible, to remove its apparent contradictions, and to preserve the foundations of faith and true life. But we can hardly call this a direct or immediate use of the spiritual sense. It is quite indirect.

Yet there are certain features of the meaning which has been drawn from the spiritual sense which have a consciously practical bearing upon the spirit and actions of the daily life, at least with those who have reflected upon them. For example, the story of the serpent in Genesis, when combined with that of the brazen serpent of the wilderness,

and the "old serpent, called the devil and Satan, which deceiveth the whole world," in the book of Revelation. For this, revealing, as it does, the source of all evil as a result of mental sensualism, or the spirit which seizes upon the evidences of the senses as the highest testimony, setting God aside and elevating self to the supreme bench—this teaching supplies both a constant warning and a judgment for all who will take it to heart.

But such immediately practical features of the spiritual sense are few. Hence we read that the true doctrine ought to appear in the literal sense, in which it may be seen shining as through a thin veil, and that in this form consists the fulness, holiness and power of the Word.

To the Christian church at large, even to its theologians and scholars, Swedenborg's doctrine of correspondence as the key to the spiritual sense of Scripture, as presented in his great works devoted especially to the subject, apparently does not appeal even intellectually. While the spiritual principles which have been brought to the surface and presented in a topical, connected and philosophical form, as in the "Divine Love and Wisdom" and "Divine Providence" and even in "Heaven and Hell" are sometimes listened to by scholars with respect, and occasionally with admiration and profit, this does not seem to be true of those larger works whose burden is the spiritual sense of the Scripture. And how many even of us, who have read in course the whole of these larger works, would claim that we can understand the connection of the thought, or the method by which it is drawn from the spiritual sense by the law of correspondence? There are everywhere, beautiful, clear, satisfying and restful thoughts; but to recognize their rational connection with the text is another matter. How can we explain the difference between these larger works devoted to the unfolding of Scripture and the smaller works in which the results of such unfolding are brought together in a form adapted more to the natural reason?

We have to remember, in the first place, Swedenborg's statement that the unfoldings of the spiritual sense as given

are not exhaustive, but fragmentary; for the Word is infinite, and the truths he presents are "very few in number." If then we demand a logical connection of these unfoldings with the text as a *sine qua non* of faith, we shall be disappointed. They are illustrative, not exhaustive.

Then again, we must remember that on account of the difficulty of expressing spiritual ideas in natural language, Swedenborg varies his method of elucidation. The spiritual sense has different planes of meaning. The first chapter of Genesis, for example, is unfolded on the plane of the regeneration of the most ancient people. Chapters III—XI tell of that church's decline and end. The history of the patriarchs dwells directly upon the Divine experience of the Lord, while much of the subsequent explanation is limited to the internal state of the Jews, or the "internal historical sense." This makes impossible what the natural man regards as logical unity.

Then again, we have to remember the difference between the law of true correspondence, and the distinct laws of representation and signification. We cannot dwell on this difference now. Swedenborg sometimes makes use of the one, and again of another. So far as I know, this matter has never been clearly treated.

Still another reason for what appears the lack of logical sequence lies in the oft-repeated statement that the spiritual meaning of a given term varies "according to the subject treated of" in the internal sense. Not only does nearly everything have both a good and an evil meaning, but both good and evil meanings vary according to the subject, and that subject does not appear to the unilluminated mind.

This suggests the greatest difficulty of all, viz., our own personal shortcomings. We are told that the spiritual sense is not discoverable by the mere intellect, however keen. But before we reach this phase of the subject, let us seek illustrations of the use and power of the spiritual sense afforded by the early history of our body.

The experience of John Clowes one hundred and forty-seven years ago is exceptional, although by no means does

it stand alone. He needed only two words from Swedenborg, namely, *"Divinum Humanum,"* to open wide the door to a consciousness of the Divine Human presence, or as he tells it as his belief, to an opening of his spirit into the heaven represented by Michael, whose angels glory in that presence. His whole subsequent history, as well as his personal character, testify to the truth of this declaration. While this does not bear immediately upon the special question of the use of the spiritual sense of the Word, it does reveal the fact that there is another element entering into our New-Church faith apart from what we call rational conviction, and that the lack in us of this element may explain our lack of appreciation of the use of the spiritual sense of the Word. While it will henceforth remain true that "it is now permitted to enter intellectually into the matters of faith" which have hitherto been regarded as insoluble mysteries, are we to conclude that *what we call intellect* is the primary element in our faith? Surely not, if, as we are told, the first vital feature in the regenerate life is the *affirmative state,* which sets aside all conceit in one's own intelligence as the vital condition or *sine qua non* of faith. Surely not, if, as we are assured, the life principle of a true faith is *love* to the Lord and the neighbor. May we not have been following Ishmael, the son of the Egyptian, whose hand is against every man, rather than Isaac, who goes out into the field to meditate at eventide?

But let us draw a little nearer our own time.

What was it that called Thomas Worcester from his studies in Harvard College, and prompted that search for those musty and neglected *Arcana* volumes, and made him feel, as he read them, that he was lifted up into a state of inward and heavenly peace, compared with which his return to the competitive college studies was like a descent into the realm of evil? Was it merely his personality which drew others to form a society of the church in Boston? What was it that led the attendants upon the services to go out and bring their friends in, until it became necessary to build a much larger place of meeting, and made every

Sunday a "guest Sunday"? It was not the result of what we call missionary work, for there was almost nothing of this. What drew the people? It was not eloquence, for it did not exist, and was always frowned upon, even as Swedenborg himself frowns upon it. (Arcana Cœlestia, nn. 3660, 6924.) Nor was it the result of what we call logical reasoning. The preaching was not what we term "practical" now. It was mostly simple, plain statement, drawn from the spiritual sense of Scripture. There was nothing of what we should call "up-to-date" preaching. Would those sermons, if copied and read in manuscript, be satisfying today? We know they would not. Would it be wise to return to the method of those days? Probably not, unless the spirit attended it. And yet we do need the vital element which supplied that power. We need new methods, new applications, new illustrations of the spiritual sense of the Word; but can we wisely ignore this sense, and return to the clouded letter for the basis of our sermonizing?

Let us turn for a moment to the Scripture.

The manna in the wilderness was very strange to Israel. They asked the question, "What is it?" And this question, "What," became the permanent name of the bread from heaven. They found it pleasant to the taste and satisfying; but after a while, they wearied of it, and demanded flesh to eat. The proprium, the self-love, awoke. The quails came from the sea. (Numbers xi.) On a former occasion, or when the manna was first given, the quails came in the evening, the manna the next morning, with the dew. The dew, we learn, is the "truth of peace." The manna, which means the answering good, or the real peace, fell upon it. It may be that the church has reached, in the course of its development in the day's cycle, an evening state, when the manna becomes distasteful and we demand flesh to eat. But the morning will come, with its dew of peace.

But let us now return to personal evidence.

We have thought of the effect of the preaching from the spiritual sense of the Scripture in former days. But now for two more recent illustrations of the effect of going directly to the text of Swedenborg, in his great work.

In the early days of my pastorate, I was led, in vacation seasons, to visit a town in which lived a New-Churchman past the age of earthly activity, and more than ninety years old. He was a man of excellent intelligence, of almost unparalleled transparency and honesty, as well as unobtrusive humility. He was a constant reader of Swedenborg, but especially of the "Arcana." His twelve volumes of this work were filled with narrow slips of paper, on each of which he had written a quotation which had attracted him. I never called on him without receiving one of these slips as a parting gift. No explanation was offered. No word was spoken. He never even read what was written before presenting it. He gave it because he loved it, and wanted others to have it. It seemed plain that in the unfoldings of the Scripture he found his daily bread, the "truth of peace" of which he never wearied.

In later years, during a session of the General Convention, I was invited to make my home with a New-Churchman of a very different type—a man past middle life, yet still somewhat active in a business which brought him into contact with literary men and literary affairs. I found him one evening, just before retiring, reading from the "Arcana Cœlestia." In the course of a brief conversation it developed that this was his daily or nightly practice. I asked a few questions. Did he read consecutively? No. He always selected a volume at random, and opened it without meditation. "It is not then an intellectual process, not an effort to understand a particular passage, or to gain light upon a special problem?" "No." "You find it helpful?" "Yes." There were very few words, no ostentation, no criticism of others, or laying down of any law. All was quietly and modestly said. I could not help thinking, while recalling the scene, not of the falling rain, but of the dew which falls silently, and of the manna which fell upon it, of which the people asked, "What is it?"

We need especially to remember, in any attempt to answer our question about the chief use of the spiritual sense as found in the "Arcana" and the Apocalypse openings, that

the burden of this inner sense is always the inner, hidden life of man. It does not deal directly with action, but with the secret springs of action. It is not something to be talked much about, or reasoned much about. Its power is a silent power. It falls like the dew. The literal commandments of the Word bear directly upon the deeds. They define the right and wrong in action, or touch only such motives as the civil law recognizes. But the spiritual sense, if rightly received, brings *the disposition and power to keep them*—a power devoid of self-compulsion. The true inner life does not look downward for its incentive to right action, but upward to the Divine. It yearns, not for self-gratification, not for earthly reward, but for the spirit from on high. Its constant confession is, "All my springs are in Thee." Its constant and silent prayer is, "Give us [not me] this day our [not my] daily bread."

And the soul of this state is love—love for what is good and true and right—unselfish love, which flows into the human heart from heaven. This love is the soul of a true faith. It exists first in the will, but it seeks for its partner truth in the understanding, to give it completeness, reasonableness, application and power.

But as long as one lives in this world, one cannot see heavenly truth in its purity, as the angels see it. It has to be veiled or clothed with natural ideas. (Divine Love and Wisdom, n. 257.) Not even Swedenborg could unfold the heavenly truth except in a manner which seemed to the spirits very gross. (Spiritual Diary, n. 3240.) Moreover, we are told, that unless man can think from an inner enlightenment, the things which are revealed appear both obscure and unpleasant. (Arcana Cœlestia, n. 3660.)

There are some other and more positive statements in the Writings which we need to remember in this connection. For example:

> The doctrine of genuine truth may be fully drawn from the literal sense of the Word; for the Word in that sense is like a man clothed, but whose face and hands are bare. All the things which pertain to a man's life, and thus to his salvation, are bare, but the

rest are clothed; and in many places where they are clothed, they show through, as the face shows through a veil of silk. As truths of the Word are multiplied by the love of them, and as they are arranged in order by this love, they also shine, and also appear more and more clearly through the clothing. But this also is by means of doctrine.

Observe, then, that it is love which gives unity and clearness to truth. But further:

It may be believed that the doctrine of genuine truth may be gathered by means of the spiritual sense of the Word, which is given through a knowledge of correspondences; but doctrine is not gathered by means of that sense, but only illustrated and corroborated; for, as was said before, no one comes into the spiritual sense of the Word by means of correspondences, unless he is first in genuine truths from doctrine. If a man is not previously in genuine truths, by some correspondences known to him he may falsify the Word. . . . Besides, *the spiritual sense is not given to any one except by the Lord alone;* and it is guarded by Him as the angelic heaven is guarded, for heaven is in it. It is most important, therefore, for a person to study the Word in the sense of the letter; from that alone is doctrine given. (Doctrine of the Sacred Scripture, nn. 55, 56.)

We recall how thoroughly Swedenborg was led to study the literal Word in its original languages before he began to unfold its spiritual sense. And in entire conformity with his own teachings, he relies upon quotations from the literal Scripture to make evident what he draws from the spiritual sense, and upon natural applications or illustrations of its internal principles. This is all that he can do. The true spiritual sense is too remote to be believed. (Arcana Cœlestia, n. 6221.)

In continuation of the passages from the "Doctrine of the Sacred Scripture," quoted before, Swedenborg goes on to tell us that the first necessity to an understanding of the Word is to possess a true doctrine derived from its literal sense. If one cannot acquire that doctrine for himself, one may take as his starting-point what has been set forth by others. In this manner one's doctrine and thus one's faith may be formed. Then the statement follows: "If such love

truths because they are truths, and make them uses of life, they are in enlightenment from the Lord." True spiritual insight is a matter of the inner life.

We have then these various statements. While the Word without doctrine cannot be understood, yet in the literal sense the true doctrine can be found, and hence all that is essential to salvation. And one can recognize the true doctrine, when it is told him, even if he cannot discover it for himself, provided he love truths because they are truths, and applies them to life; for then he has Divine illumination.

What need, then, of a new revelation of a spiritual sense?

The answer of course is, that these statements of Swedenborg are based upon the effects of the Lord's Second Coming. What is possible now was not always possible. The Christian Church had reached its end in 1757. The Word had become perverted. The Coming of the Spirit of the Lord as a renewed Presence and Power in the heavens and world of spirits and thence on earth, has made possible the rescue of the Word both from ecclesiastical falsification and the destructive influence of negative criticism. The Word retains its power because of this new Divine presence with men. How much of this change of attitude is due directly to the influence of Swedenborg's teachings about the Word's internal sense we cannot tell; but surely, if we are true to Swedenborg, we shall not limit the effect of the Second Coming to the outward or conscious effects of Swedenborg's teachings.

We believe, then, that the danger of the Word's injury or destruction as the church's foundation has been removed, and that the Divine Commandments are left intact. If so, the literal Word and its teachings, if followed, will be sufficient to insure at least a certain degree of spiritual safety. This brings us back to our original question: the use of the deeper meaning.

When we find difficulties in reconciling Swedenborg's unfoldings of the internal sense with our earthly reason; when we hear him say, after quoting other passages of the letter of Scripture as confirmatory of his interpretation, "hence

the truth is evident," and our earthly reason fails to see the force of the evidence, let us first of all bear in mind his constant statement, already mentioned, that these openings are necessarily obscure, on account of the difficulty of translating spiritual ideas into natural language. But more deeply, let us not overlook his statement about the need of a right state of mind or heart or life before the Lord can supply the necessary illumination. While we insist upon the use of our reason in spiritual matters, or perhaps rather confidently quote the statement that the time has come when man may enter by the help of the intellect (*intellectualiter*) into the secrets of faith, let us not forget that he does not mean the *mere* intellect, or the intellect guided by an inward pride or conceit, but that he is using the word "intellect" in a higher or heavenly sense. And when he speaks of reason as legitimate in matters of faith, he means spiritual, heavenly reason, as signified by Isaac, the son of Abraham by Sarah, rather than earthly reason as signified by Ishmael, the son of Hagar the Egyptian. Let us remember that Isaac was not allowed to go to Padan-Aram for a wife, but that she must be brought to him in Canaan. Padan-Aram, Abraham's old home, is the natural or earthly state of mind. Rebekah is the truth of the natural mind, called away from the worldly spirit to minister to the heavenly rationality meant by Isaac in Canaan.

Recall now Swedenborg's claim (True Christian Religion, n. 779) that he was called by the Lord to unfold the inner sense of the Word, and that all the doctrines he sets forth were drawn from the Word as he read it. This work of "forming doctrine from the Word" has thus been done for us; but it is for us to verify, accept, and rationally follow it. Above all things else, we need the spirit of humility and prayer. For we are clearly taught that the first necessity in regeneration is the "affirmative state" of mind. This means the inmost affection which is under human control. It is the absence of all inner self-conceit, or self-intelligence. It is what the letter of the gospel calls "faith" or "belief."

As far as possible, the newly-revealed doctrines are

adapted to the common or earthly reason, and are stated in philosophical form in the topical works—the "Divine Love and Wisdom," "Divine Providence," etc., and in a doctrinal form and connection in the "Four Doctrines" and several other minor works. But the principles which they contain are all found in the "Arcana Cœlestia" and the "Apocalypse Revealed" and "Apocalypse Explained." The difference between the two classes of works is, that in the one case the truth is more heavily clothed in natural thought, and is thus more intelligible to the earthly mind, while in the other case it is more directly spiritual, and hence less intelligible. And yet the illustrations or practical deductions in these Scripture unfoldings are, when taken by themselves, plain, beautiful, searching, and helpful. They indeed relate for the most part (because they are taken from the internal sense) to the inner or motive life, and therefore, if helpful at all, they should be most deeply, although largely unconsciously, helpful. Indeed, they may, in an important sense, be thought of as the bread of life to those who are seeking to live the deeper, truer life of heaven. In this quest for a genuine spiritual life, or the life of the higher heavens, true reason has an important place, but this reason is devoid of pride. Its soul is unselfish love. Its illumination comes, not by way of logic, but directly from above. It cannot come to those whose ruling affections are in the world, or concentrated in self. The world's experiences, the world's science, the world's education, may all be utilized in its service; but its soul, which is heavenly love and aspiration, must not give place to earthly or selfish love. Rebekah, the truth of the world, must go to Canaan; Isaac must not leave his home to go to her. Rebekah, when asked, "Wilt thou go with this man?" answered, "I will go." And if the educated, the gifted, the intellectual ones of this world are true to the Master, they will be willing and able to use all they have in the service of a Divine and unselfish and eternal love and wisdom.

These spiritual unfoldings of the Word, then, have their place, especially with those who are seeking the bread of

heaven. They will not be so useful in those meetings where human feeling and natural human reason are active, as they can be with single individuals, or in those private groups of people who are animated by the one humble purpose to learn and do the Lord's will. For the same reason the "Arcana" method of presenting truth is hardly suitable for sermons addressed to people at large; at any rate, not without great adaptation or unusual illustration. But with individuals these works should have a profound use. Silently they will do their work for those who go to them as a means of self-examination of the deeper realms of the heart. They should be read more as a prayer than as a study of the occult. Not in the effort to connect thought with thought in one chain of logic; much less if the spirit of self-intelligence sits on the bench in the Supreme Court of the soul; but with heart and mind open wide to what the Lord has to give of truth or love or power in the present time, and in the spirit of the illuminated "servant of the Lord Jesus Christ," whose prayer, "Let me not be mine own," unlocked the door of his soul to the heavenly mysteries, let us seek as he sought. Then, doubtless, we shall find in some measure as he found.

We are familiar with the teaching that by means of the Word we are conjoined with heaven. It is not necessary for us to understand its deeper meaning before its power is imparted. It is enough that we possess a general idea of its nature. A New-Churchman in the extreme South said to me that if he omitted reading it for a few days, he had a distinct perception of a loss of power to do right. But this power is mainly a silent power. So too, no doubt, the best effect of the openings of the Word's internal sense, while we must not confuse them with the effect of the Word itself, is largely in harmony with that influence. We can think of it as supplying an element which otherwise would be lacking—an intellectual element in harmony with the love which is at the heart of all. This, I believe, is the greatest use of the internal sense, as revealed in these larger works. If we are willing to make them our daily reading, our deeper or motive life will be purified, and our practical life as well.

The risen Savior rebuked the church of Ephesus, because it had lost its first love. Thinking of our organization as a church, Has it lost its first love? Where is the spirit which John Clowes felt? Where is the spirit which made the opening of the Word so precious, and made the doors of the Boston Church, like Jacob's vision at Bethel, the gates of heaven? What has happened? I have mentioned the evening state in the desert, when the manna no longer appealed to the taste. But there is another illustration: Abraham, Isaac, Jacob and his sons lived in Canaan. But all had to go down into Egypt, and the nation had to be oppressed there before it was fit to return and possess the land. If our organization is indeed a real church instead of a missionary body, it will doubtless need to go through this experience. As a child, it is born in Canaan, and feels the presence of the angels. But it must as a youth go into Egypt or come in contact with the world. How shall it escape from Egypt's oppression? Certainly not by substituting reforms for regeneration. Not by forgetting Canaan, but only by keeping alive its precious memories, and looking forward to it as our home.

Once I was asked whether the reading of these deeper works was not liable to lead one into a morbid state of mind. I had to confess that there were certain mentally and physically diseased people who were liable to make a morbid use of anything, even of the Bible. But apart from these conditions, the effect of these writings should be to deepen and purify the whole life. It is quite true that Swedenborg's constant reference to the evils of the human heart in its unregenerate condition are displeasing and depressing and even intolerable to those who inwardly desire to occupy a high place in this world or the other. It is equally true that the former idea of the Supreme Deity as the Creator of a place of punishment for the ungodly is liable to call forth morbid and suffering states. But when the human heart is in harmony with those supreme truths: that God is love; that Jesus Christ reigns; that while the unregenerate human heart is evil, yet our God and Savior desires the salvation of all, and

is able to give to those who seek Him a blessing, a wisdom and a fulness of life beyond all human understanding; then, if the heart is right, the depressing sense of evil as well as all desire to be first and greatest and wisest and richest will pass away as a troubled dream, and like the apostle, we shall rejoice in our weakness, and with him declare, "When I am weak, then I am strong." Yes, this supreme truth of the Divine Humanity will glorify all things. And then, reading these larger works in the spirit of the psalmist, "Open thou mine eyes, that I may behold wondrous things out of thy law," we shall reach his conclusion, "Thy Word is a lamp to my feet and a light unto my path," and with the prophet say, "Thy words were found, and I did eat them; and thy Word was to me the joy and rejoicing of mine heart."

JOHN GODDARD.

THE ULTIMATION OF THE LAST JUDGMENT.*

By the Rev. Lloyd H. Edmiston.

IN the Doctrines of the New Church we are taught that the Last Judgment is a thing of the past, a spiritual-world event that took place in the year 1757. That clearing of the thought atmospheres of the race permitted heavenly light and warmth to operate with greatly increased power into human affairs. Therefore for one hundred and sixty-two years New Age influences have been at work operating from that realm of causes into human life upon earth. Wonderful results have already followed; but the Doctrines of the New Church establish the fact that the Last Judgment is to have in this world also effects that are nothing short of all-transforming. All things are indeed to be made new.

In the "Apocalypse Revealed," n. 274, we read:

"And when he had taken the book" signifies, when the Lord decided to execute judgment and thereby to reduce all things in the heavens *and in the earths* to order. . . . As the Last Judgment is executed for the purpose of reducing all things into order in the heavens and through the heavens *in the earths,* this also is signified.

**Editors' Note.*—This address was read before the California Association of the New Church last July, and came to the Review by the unanimous vote of that Association. This vote was taken, not as an endorsement of the thoughts contained in the paper, but solely in the interests of having it presented for wider consideration by New-Church people. In response to this request for its publication, the Editors have accepted it as a straightforward statement of the writer's convictions, while recognizing that it presents only one side of the question now at issue before the public more or less confusedly as Capitalism *versus* Socialism. They would welcome a thoughtful article from the capitalist standpoint; but the discussion to be profitable should keep close to New-Church principles, and go beyond mere class controversies.

Details regarding the nature of the disorder that is to be wiped out are not given; but from the general teachings of the Writings we know that no unnecessary compulsions to right living will be applied to the individual. The disorder, then, that is to be utterly removed must in the main relate to external conditions that limit man's opportunities for considering heavenly things and freely entering upon regenerate living.

The Doctrines teach definitely what the conditions, both physical and mental, are that prevent the reformation of men in this life. In the "Divine Providence," n. 138, we read:

> No one can be reformed in states that do not spring from liberty and rationality . . . in general, the following: . . . states of fear or misfortune, of bodily disease, of ignorance and blindness of the understanding. No one can be reformed in states of fear because fear takes away freedom and rationality: for while love opens the interiors of the mind, fear closes them, and when they are closed, man thinks but little; such is the effect of all fears that take possession of the mind. . . . No one is reformed in states of sickness, because reason is not then in a free state. When the body is sick, the mind also is sick. No one is reformed in a state of ignorance, because all reformation is by means of truths . . . consequently those who are ignorant of truths cannot be reformed.

Is it not evident, from the logic of this teaching, that the inner forces from heaven cannot act effectively for the salvation of the mass of the people, unless the external conditions of society make for the physical and mental soundness necessary to freedom and rationality? We may safely assume, therefore, that the Lord wills that all His children should be blessed with wholesome conditions, free from grinding poverty, excessive toil, or enslaving fear. His providence has given to men the natural resources and technical knowledge—more than ample, if rightly used—to secure for all people the measure of security, opportunity, and leisure necessary as permitting conditions for the spiritual enlightenment and reformation of men. The resources being provided, it follows that apart from individual defects and perversities it is only inadequate and disorderly social insti-

tutions that prevent any man from having material and natural and soul-releasing liberties.

If it is true that all things upon earth are to be reduced to order, then all obstructive institutions that shrewd minorities have built up are to be undermined and overthrown, not as a result of a widespread regeneration of the people, but as a result of the Last Judgment, and as preliminary to the rapid spread of the Kingdom of God in the hearts of the people.

It is of vital importance to our use as a church that we at once come into a more adequate perception of the meaning and trend of the reconstructive tendencies of the present. This we must do, if we are to relate ourselves rightly to those movements whose trend and ultimate effect are in harmony with the Lord's will. Like the Pharisees of old, our vision and spiritual integrity are at fault, if we fail rightly to read the "signs of the times."

I believe the common thought of New-Church people, relative to the this-world effect of the Last Judgment, has been altogether inadequate. The wrongs they have seen in society have been thought of very largely as sins of individuals; wrongs, therefore, that could only be reached by the reformation of the individual offenders. They have been largely blind to the fact that there are social and class-imposed forms of wickedness, as well as personal offences. Such group selfishness, shaping social institutions to advance the interest of special classes, is the supreme cause of the exploited and limited lives of the mass of the people.

Such iniquitous social institutions are obviously subject to judgment overthrow independent of the regeneration of the class or classes responsible for them. This is the great task to which the well-disposed of all classes are now called. The one only way to release the people from the oppression of evil institutions is by the overthrow of those systems and the substitution of a heaven-ultimating order in their place. Instead of the judgment upon institutionalized forms of oppression and slavery being a last effect of world-evangelization, this overthrow, under God, is a necessary prelim-

inary to any complete mental and spiritual liberation of a race debauched by a needless ignorance, poverty, and fear.

When we suggest that the reconstruction of the institutions of society into an essentially heavenly order is to precede the regeneration of the mass of the people, we are at once confronted with the question: Can external regeneration precede a regenerate internal of desire and motive? The question is a legitimate one. But if we would draw analogies between individual and social reformation, we should be careful of our facts, and of the doctrines from which we reason. The first fact we need to remember is that there *is* a reformation that does come before the beginning of regeneration. Another is that the conscience of what is just and equitable, that opens the natural degree and accomplishes this reformation, is different and discretely lower than the "genuine conscience of spiritual good and truth" by which regeneration is accomplished (Arcana Cœlestia, n. 4167). The reformation of conduct from obvious evils against the neighbor alone establishes such a measure of outer order in the life as to permit regeneration to begin. In other words, according to the Doctrines of the New Church there are two discretely different levels and kinds of conscience. The natural degree is opened by the conscience of what is "just and fair." Only after this work is done can the spiritual degree be opened, and man be gifted with an "interior conscience, or genuine conscience of spiritual good and truth." In "Arcana Cœlestia," n. 4167, we read, relative to the conscience of what is just and equitable, that it is the means whereby the Lord rules all well-disposed but as yet unregenerate men; and further that by an analogous perception He is able to rule the morally evil as far as their interests will be obviously advanced thereby.

If we keep in mind these facts relative to the reformation of the individual, analogy will warrant the conclusion, that the removal of gross forms of institutionalized injustice will precede rather than follow the widespread spiritual enlightenment of the race. As the external conscience is the means whereby the Lord rules the "unregenerate and

the evil," it follows that, in the stupendous work of ultimating the Last Judgment and bringing all things in human society into order, He operates through this conscience in the great mass of the common people. The human means for the reformation of society are thus ready at hand.

Such is the inescapable logic of the Doctrines. And if we look around us, we find abundant natural confirmations of the fact that the New Age overthrow of evil institutions does not wait for the regeneration of the mass of mankind. In the history of the first one hundred and sixty-two years of the New Age we see the "Judge of the earth" at work; and in what the Lord has already accomplished toward a new world-order, we see manifest the means and methods that have been used thus far, and that we may safely assume will be used in the future, in completing the work of world judgment and reconstruction. In the few swift decades of the New Age we have seen entrenched social evils as old as recorded history stimulated to reveal their inner quality and ultimate effects; and then, undermined by their own excesses, they have been hurled into oblivion. Already, hoary powers of autocratic governments, feudal aristocracies, and slave-owning oligarchies, have been thus crushed and overthrown. It is obvious that the executing of these judgments has not waited for a perfected humanity. Instead we find that the external conscience of what is just and best for the common good, together with the overruled wrath of man, has been the means that the providence of the Lord has made effective.

It is of course true that a measure of preparation and education of humanity was necessary before conditions were ripe for the concluding phases of that judgment process. In this connection we must remember that judgment forces have their strengthening and constructive, as well as their destructive, activities. The judgment is accomplished by a stronger overflow of spiritual light and warmth from heaven. These stronger vitalities confer new strength and blessing to all that is relatively sound and usable. The judgment process is a destructive thing only to the offended evil that

is roused to reject or pervert the new blessings and influences. The blessings given in the initial aspects of the judgment process arm the people with greater intelligence and power on the one hand, and on the other stimulate evil and oppressive forces to a more evident and unguarded manifestation of their inner quality; and the penalties ultimately result therefrom.

Let us glance for a moment at some of the leading New Age blessings that have been preparing the people for a perfected governmental and industrial order. The Lord's providence has obviously abolished the physical excuse for widespread degradation. In its mechanical and scientific aspects the economic life of the New Age has already been made new. It has thus been made evident to the oppressed that the cause for their slavish toil and fear are man-made, and subject to correction. On the plane of mental discipline, education, and outlook, vast improvements have been made. The masses everywhere are being released from the slavish helplessness of ignorance. Opportunities for a mind-releasing and enlarging inter-communication of man with man have multiplied. The specialization of vast machine industries have moulded our economic life into obviously co-operative and interdependent forms. It has thus been made easily evident that society is a larger organism in which the welfare of each is wrapped up in the welfare of all, and the welfare of all in the welfare of each. On the plane of government, the means for the direct management of common interests have been given and developed. From the dawn of the New Age we see a new principle of government emerging everywhere, the principle of democracy, or the direct control of common interests by and for the people. Labor unionism, in its new development, is another force that has made for larger life and for checking the rule of predatory minorities. The social meaning and power of unionism becomes more far-reaching with every new lesson learned in the hard school of experience. With the growth of trusts and the federating of employers, isolated trade unions break down, necessitating a broadening of union

fellowship to include all the less skilled and poorer paid workers in the industries. As a result of the growing solidarity of those who toil, the mass organization of labor looms on the near horizon. The trend of all these New Age forces is to the one end,—the ousting of the exploiters of labor from their last intrenchments.

We have been speaking in general terms of exploitation, and of parasitic power and privileges; but if we would master the portent of present-day events, we must get down to specific definitions. What then is the institutionalized and legalized inequity underlying all the remaining external slaveries in the world today? I believe the answer is: The ownership and control of all the resources of our common life by a part of the people, affording that part a means for extorting unearned incomes from the labor product of the rest of the people. The fundamental fact of our present capitalist world-order is the opportunities it gives to an owning class to secure such incomes from investments or ownership, apart from or in addition to any possible earnings for which the recipient gives a just equivalent in labor. Because a man who receives a $100,000 income perchance performs service worth say $10,000, in no way lessens the fact that nine-tenths of his income is the product of other men's labor.

Of course large accumulations of capital are a modern necessity to the most efficient production of commodities; and therefore, as long as co-operative or governmental means of massing capital are not provided, it is to the interest of society to stimulate the saving and accumulation of capital by permitting incomes from ownership. So under our increasingly dangerous system of the private ownership of society's industrial equipment, unearned incomes may be a lesser evil than the lack of sufficient available capital. An outgrown and therefore evil system may thus necessitate and in a way justify unearned incomes, even as war justifies man-killing, or primitive conditions justify autocratic governments as preferable to the anarchy that would otherwise prevail. But still it remains fundamentally true that, as all

service and labor products are the result of human vitality poured out and spent, unearned incomes represent a parasitic drain upon the labor of others. It also remains true that the only just social system is one that prevents competent people from sapping the strength or consuming the vitality product of others, save in return for an equivalent expenditure of their own life energies. Any system that destroys the just balance between service and income contains the seeds of its own destruction. One immediate result that follows this loss of balance is the removal of all natural limitations on the size of incomes and of private holdings of capital. The continued re-investment of unearned incomes acts like compound interest in centering the ownership of the nation in the hands of a few.

The parasitic power resulting from the private ownership of industrial resources provides the present-day leverages for the continued activity of the age-old autocratic and predatory principle. If, as the result of the Last Judgment in the spiritual world, all things upon earth are to be reduced to order, then surely this power will speedily be abolished. The wonderful development of the machinery for democratic or co-operative control of common interests since the Last Judgment, indicates to me that some form of universal co-operation in the ownership and management of industry is to be the heaven-ultimating New Age order. The essential soundness of such a system in its basic opposition to all labor exploitation and to all unearned incomes, would make for its rapid improvement as to detail in the light of experience and experiment.

The question at once arises, If the capitalistic system is swiftly approaching its judgment, how is the Lord's purpose in its transformation to be realized? We have already seen how His providence, for over a century and a half, has been preparing the people and providing the resources for a new world, within the shell of the old. How is that shell to be broken? How is the New Age order to be fully inaugurated? This question narrows to the problem as to whether the change will be gradual, or whether it will

come after a chaos of violence and civil strife. Surely no sane person would prefer a violent instead of an orderly change; but if we would redouble our efforts for a peaceful transition, we must not blind ourselves to the danger of the situation. If after mature study of the present-day tendencies in the light of the Doctrines of the New Church, we conclude that the evidence seems to indicate that the breaking down of the old order will precipitate a period of chaos and revolution before the New Age order can be founded in the integrity of its essential outlines, then that fact must also be faced in order that our own efforts may be such as to tend to mitigate the excesses of such a period, and to shorten its duration.

Before taking up the doctrinal evidence, let us glance at two or three of the most ominous tendencies of the capitalist system that are suggestive of a suicidal ending. First, let us consider the way in which it tends to undermine its life by destroying the balance between the producing and consuming powers of the people. The huge volume of profits, above all labor costs, being added as part of the price of the goods in the world's market, the incomes of the wage and salary workers are inadequate to buy back the commodities they have created. In order that the cash demand for such current commodities may be equal to their selling price, the net incomes of the capitalists, above what they spend for their living and luxury, must be spent for the expansion of the world's industrial equipment. That equipment must thus constantly be expanding at an ever-increasing rate, if serious conditions of overproduction, unemployment, and revolutionary ferment are to be avoided. Capitalism is thus like a "get rich quick" business, in that it can avoid collapse and ruin only by a fevered process of expansion. But the field for such expansion rapidly narrows as backward peoples install our labor-saving equipment and become exporting competitors instead of sponges for our surplus. The system thus tends to undermine itself through the widespread unemployment, distress and social unrest that result from the very abundance of wealth that the masses produce, but are unable to buy back with their wages and salaries.

The second self-destructive tendency of capitalism relates to the impossible burdens of militarism and war it imposes. This compulsion grows out of the other fatal defect we have just considered. In order to maintain a profitable activity and thus avoid revolutionary unrest, developed capitalist nations are forced into a fierce rivalry for foreign markets and colonial possessions. A predatory competitive order within the nations tends inevitably to create a savage imperialism in international relationships. The ever-growing difficulty of disposing of the enormous volume of profits that labor created but did not get was the external inciting cause that led to all the Armageddon horror of the World-War. Germany's war philosophy was but the ruthless ultimate logic of the capitalist order. A growing social unrest would soon have crippled her military machine and undermined her ruling class, if she had not struck when she did. But the war, instead of settling the labor difficulties of the war-torn countries, has but hopelessly aggravated those troubles. It seems impossible that the old order will ever be able to provide the work and the wages necessary to still the growing revolutionary ferment everywhere manifest. Truly it has been said of the capitalist system, that it "digs its own grave."

The third self-undermining tendency of the system lies in the class cleavage and ever-growing class warfare it creates between the owners of industry and the wage and salary workers in those industries. The root of bitterness and strife lies in the power inherent in ownership to compel labor to a division of its product. As there is no law or logic to determine the size of the owners' return, the decision commonly becomes a mere matter of relative fighting power. Controlling the means of life of the workers, the capitalists possess an immense initial advantage. They also use their far-reaching financial power to mould public opinion, to manipulate political machinery, and to corrupt and use the forms of popular government to their own selfish ends. Labor on the other hand, under the pressure of repeated defeats and disasters, tends to an ever more perfect mass or-

ganization and solidarity. As labor's power grows, its willingness to use that power also grows; and, disregarding the slower parliamentary methods, labor inclines to use the immense power of mass action to secure far-reaching immediate results. If time permitted, labor might create a press, a news service, and a public opinion of its own, mass its forces on the political field, and wrest the control of government from the grasp of the owning-class minority in an orderly way; but the indications are that, in most countries, the old order will break down and cease to function adequately, leaving the people out of work and starving, while the governments are still largely dominated by ruthless reactionary interests. In such a situation there would be both a powder magazine and the friction that would inevitably cause sparks and an eruptive explosion. Such, in brief, are some of the suicidal tendencies of an inherently vicious system. As far as natural evidence goes, there seems nothing to avert a catastrophic conclusion of the present world-order.

In our despair we may well ask, Is this evidence reliable? Does such a tragic conclusion of an evil order harmonize with the laws of the Divine permission? Of course the Lord desires that both men and nations shall escape the penalties of evil by repentance and a new life. But if they confirm themselves in sinning against the truths of brotherhood, then there seems no way in harmony with human freedom by which the Divine Providence can establish the validity of the rejected truth save by permitting evil to run its course till it demonstrates its quality in the insanities and penalties inherent therein. In view of the latent insanity of confirmed selfishness there seems to be little reason for us to expect that evil principles and systems that men have loved and entrenched in human life can be gently diluted with growing elements of good, and thus caused to fade imperceptibly into an opposite and good order by the easy stages of constructive reform. The stronger outflow of New Age light and warmth from heaven does indeed tend to enlighten and strengthen every good and usable element in society; but flowing into the more selfish beneficiaries of

a false and evil system, it has an opposite effect. They are aroused and inflamed to a frenzied and ruthless defense of their threatened privileges.

We know that in the spiritual-world judgments, evil is thus permitted to bring upon itself its own consummation and overthrow (Arcana Cœlestia, nn. 1857[2], 10622). Since the Last Judgment in the spiritual world, we have had repeated historical confirmation of the fact that the same law holds good in the judgment and overthrow of institutionalized forms of human selfishness upon earth. The divine right of kings to rule and plunder was shattered in the American and French revolutions; the fearful evil of chattel slavery was drowned in the blood of the Civil War; Germany, the supreme exponent of ruthless aggression in international competition, now lies bruised by the penalties she brought upon herself; and other nations, sharing in lesser ways in the sins of a predatory world-order, are also sharing in the penalties; and the end is not yet. A little of foresight and conciliation on the part of the aggressors in each of these judgment upheavals, seemingly would have averted their catastrophic overthrow; but always the councils of insanity prevailed. In the light of such New-Age evidence, does it not seem that it must be of the Divine permission that all great institutionalized evils, intrenched in social and churchly sanctions, shall be consummated and undermined in the ultimate insanities to which they tend? Such a catastrophic revelation of the evil of the old system may be the necessary preliminary to any complete elimination of the evil of unearned incomes from the industrial life of the New Age; that is, under the Lord's overshadowing providence, the complete shattering of the shell of the old order and the breaking down of its propaganda, prestige, and power, may make for the more speedy, complete, and permanent cleansing of the collective life from the subtle, all-pervading taint of parasitic incomes and interests.

There are teachings in the Writings that strongly confirm the thought that such a broken-down, fused, and chaotic state is an almost necessary preliminary to any complete

judgment overthrow of disordered conditions. In the "Arcana Cœlestia," n. 842, we read:

> Before anything is reduced to order, it is most usual that things should be reduced into a confused mass or chaos, as it were, so that those that do not well cohere together may be separated; and when they are separated, then the Lord disposes them into order.

Assuming that this tremendously significant principle of the Divine permission applies, it would tend to establish the fact that the present capitalistic order will end in a chaotic breakdown and overthrow; and in the agony of such a fused and fluid state the industrial democracy of the future will swiftly take form and control. So we find much of evidence in the Doctrines, and in new-dispensation history, and current world tendencies, that point to such an ultimation of the Last Judgment on our present economic system, and to the swift reorganization of human institutions into harmony with the heavenly laws of Brotherhood. This awe-inspiring concept seems no idle theory, but rather the doctrine explaining to practical ends the world-wide break-up of the capitalist foundations of our present life that seems impending. Only those who fail to read the newspapers and reviews can be ignorant of such evidence.

Of course we can but recognize in such an outcome the ghastly possibilities of further Armageddons of death by violence, hunger and disease. But if such awful consummations come, they will not be expressions of the will of God, but instead the product of the hellish reactions and resistance on man's part against the immediate realization upon earth of the Lord's New-Age order. Except in His sacred regard for human liberty, there would be nothing of the Divine desire in the revolutionary frenzies and penalties that may accompany the breaking up and passing of an evil institution. We are therefore free to work to prevent or minimize the pain of the transition to a better order.

But in order to have our efforts count either towards the prevention or the shortening of the birth agonies of the transition, such efforts must look to the expeditious removal,

by orderly means, of the social wickedness that the Lord has ordained shall cease. We cannot prevent the swift overthrow of the predatory autocracy of capitalism; our only choice, if choice we still have, is whether that overthrow shall be by orderly or disorderly means. Any cowardly closing of our eyes to the evil, or our mouths from proclaiming the desperate danger, will but insure its swifter and more terrible advance. In order to save society, both the evil itself and the catastrophic penalties that impend must be made known. The call to social repentance must be very definite; and it must be very urgent.

If we are to be of any use in the judgment crisis, our knowledge, both of the evil to be overthrown and of the heaven-ordained New-Age order that is to take its place, must be adequate. We take it as evident that the social wrong that is being consummated and that must pass, is the exploitation and domination of labor by an owning class; and that the just order that is to be established, is a labor democracy, in which there shall be no unearned incomes from ownership, and in which labor rewards, or the division of the products of labor, will be determined by those whose efforts have contributed to their creation. These fundamentals, once accepted, must determine all our social and political alignments and efforts. There can be no just neutrality on our part as between the claims of the producers of wealth on the one hand and the receivers of unearned wealth on the other. Without imagining any moral superiority of the workers over the capitalists, I am convinced that the operators of industry, including the technical and executive forces, have a right both to the entire product of their labor and to the joint control over the industries upon which their living and lives depend. It would follow, that every property right in unearned incomes rests on unsound foundations.

We must make the light of these truths our guide in the midst of the elemental passion, confusion, and darkness of the times that are approaching. By that light we shall be enabled to overlook much of the surface frenzy and dis-

order of the labor forces, and to see their every constructive demand warranted by the essential justice of God. Their right to organize, their right to collective bargaining, their right to an effective voice in the control of industry, and their right to a larger share in their own labor product must be conceded. Further, labor should be encouraged and assisted in making the weight of its numbers effective in the orderly channels of political action. Bureaucratic government ownership, with the workers the voiceless serfs of autocratic officials, has proved as inefficient as it is undemocratic. All programs for government ownership must be made to include provisions for an effective participation of the working force in management. The salvation of society from the penalties of a fearful period of chaos and violence depends upon the well-directed transition by orderly means to an absolute industrial democracy. The mass of exploited workers must be quickly inspired with confidence in the efficacy of orderly means for the swift realization of a splendid New-Age order, in which labor and service will be the only sources of income. The beneficiaries of unearned incomes, as far as is humanly possible, must be led to see God's justice in the abolition of their privileges, and to yield without a struggle, before it is too late. The great mass of middle-class workers and farmers must also be led to see their interests as wholly on the side of labor in the overthrow of a profiteering capitalism, and in the establishment of a co-operative industrial democracy.

Our concluding thought must relate to the probable effect that the impending judgment upon an iniquitous world-order will have upon the religious life of humanity. The churches of Christendom, founded upon faith-alone creeds, are manifesting an utter lack of insight and vision in matters of social justice. This has been one of the chief causes of the paganizing of the working classes in the industrial centers of civilization. It seems certain that the churches, founded upon dead doctrines, will continue their blind course, and in the passion and confusion of the transition period will line up in the defense of the consummated

capitalist system, and thereby complete the work of their own undoing. That is, as denominational organizations clothed with prestige and influence, they will largely share in the judgment overthrow of the tottering iniquity, whose unsanctified bed and board they have so long accepted. As a result of this discrediting process, the mass of humanity will enter the opening era largely in a state of pagan or gentile freedom from confirmed belief in the tenets of a past and consummated age. But in spite of the reactions against all exemplified religions, all the old heart-hungers will remain, and a growing need for a genuine spiritual religion, one rightly relating man to the Lord and to the common good, will surely be manifest. I believe the Lord is preparing our opportunity; the great question is, Shall we be ready for it? In the times that are coming, it will be of vital importance to our use as the propagandists of the Lord's New-Age religion, that we be also the uncompromising champions of His New-Earth industrial order.

Oh, what a field and opportunity the new world will provide for the pentecostal spread of the God-given and rationally adequate truths of the Lord's Second Coming! With an essential justice established in the industrial forms of society, all persons will enjoy a mind-releasing, economic security and abundance, coupled with adequate leisure and cultural opportunities. Further, all will be under the wholesome discipline of useful service, obviously related to the common good. All these providentially given mental, moral, and physical conditions will furnish just the field needed for the most rapid spread of the doctrine and life of the descending Holy City.

Relative to the spread of the new dispensation's religion, we find it indicated in the Doctrines, that there would be a preliminary time of meager numbers and slow growth, pending the overthrow of the false doctrines of a perverted Christianity. Only then is the way cleared for the religion of the "Golden Age Restored" to spread rapidly, and attain to its "appointed station." I believe that wonderful time of pentecostal power and growth draws near, and will im-

mediately follow the New-Age reformation of the economic and social forms of human society. The perfected body of right external relations will be given first, and then will come the inflowing of new tides of spiritual life from the Lord.

The one great question now confronting those who claim to be of the Lord's New Church is, Are we ready in consecration and in vision to meet the responsibilities of the present and the immediate future?

LLOYD H. EDMISTON.

INDIVIDUAL FREEDOM.

By William Warren Towle.

TO any one informed of the trend of social and industrial affairs in this country, it is clear that the time has come when something further must be done by the churches, the citizenship, and the state, to restrain the approach of socialism, proletarianism, and revolution,—to push back those forces, which, if permitted to continue, will eventually disrupt American institutions. Much of this disorderly and seriously critical state of affairs is due to a wrongful interpretation of individual freedom and democracy. It may be of interest and possible profit for us to consider the nature and use of individual liberty,—what it is, and what it is not; and the present need of the proper exercise of the freedom with which the American citizen is endowed.

The Writings of the New Church are full to overflowing with teachings regarding freedom. Let us refresh our memories by reference to only a small part of the wonderful enlightenment of Swedenborg upon this subject.

Man has freedom in doing good and actual servitude in doing evil. He who believes that Christian liberty extends itself further is very greatly in error. (Arcana Cœlestia, n. 9096[2].)

He who abuses his freedom to think and do what is evil, calls this freedom, and the opposite of it, which is to think what is good, . . . he calls slavery; yet the latter is truly free, and the former slavish. (Divine Love and Wisdom, n. 271.)

It is a law of the Divine Providence that man should act from freedom according to reason. That man has freedom to think and will as he pleases, but not freedom to say whatever he thinks and do whatever he wills, is known. (Divine Providence, n. 71.)

Man has reason and freedom, or rationality and liberty. . . . There are three kinds of freedom: . . . (1) Natural freedom, which every man has by inheritance, and from which he loves

nothing but himself and the world,—his first life is nothing else; . . . (2) Rational freedom, which is from the love of reputation for the sake of honor or for the sake of gain; . . . and (3) Spiritual freedom, which is from the love of eternal life, into which love and its enjoyment no one comes but him who thinks evils to be sins and therefore does not will them, and who at the same time looks to the Lord. When a man first does this he is in freedom. (Divine Providence, n. 73.)

The freedom of doing what is good and the freedom of doing what is evil, although alike in external appearance, differ and are as remote from each other as Heaven and Hell. (The New Jerusalem and Its Heavenly Doctrine, n. 144.)

Democracy has stood the test of ages. Under its guaranty of liberty centuries ago, Athens gave to the world her most brilliant contributions; while from the republics of mediæval Italy came wonderful products of literature and art; and Florence, the most conspicuous of all, shone in unparalleled glory. The common people of these governments enjoyed a freedom and happiness as those of no other nation. A period of general decadence followed the overthrow of each of these governments of democracy.

Freedom was the inspiration of the Pilgrims in seeking these shores. It was under the spirit of democracy that their solemn compact was framed and subscribed to in the cabin of the *Mayflower*. The American idea of liberty as contained in that historic compact remains the same today as when drafted into form almost three centuries ago.

From the beginning of our national existence the people have insisted upon the right to choose their national, state, and municipal officers; although the framers of the Constitution provided for the choice of the President of the United States by presidential electors chosen by the people, in the belief that these electors, being discreet men, could better pass upon the qualifications of a man for president than could the great body of citizens at large. This process obtained so long as Washington, the one desired by all, was selected; but as soon as party nominations were made, the presidential electors became, and have ever since remained, nothing more than a part of the machinery in the election of a president,—"cog-wheels" Mr. Bryce has called them.

Since the World War every possible form of rule or domination is being pressed forward under the cloak of democracy, with the hope of foisting some other form of government upon the American people. The expression is often heard that in this country all men are born free and equal—which is in hardly any sense true, since men are not born free, neither are they born equal. One man is born into an environment of poverty, ignorance, crime, disease, or an atmosphere of indolence, while another comes into the world surrounded by wealth, knowledge, high moral ideas, Christian influences, and habits of industry. The Constitution of the United States does, however, recognize that all men are equal before the law, and assures each one protection of life, liberty, and the pursuit of happiness. Upon this provision much of the dominating power sought by any particular groups of individuals, however large or small, whether composed of capitalists or laborers, must eventually fail in its purpose. The Constitution assures protection equally to all persons, not to classes of persons; so that under the law there is no enlargement or restriction of freedom because of any associations, combinations, or unions. Under this provision democracy is safe.

Not so with those groups of individuals who seek a control which militates against the right of the liberty of others. The preservation of the individual freedom of men socially and industrially seems to be the principal question involved in the pending labor issues. The rock upon which the recent labor conference at Washington split was the question of the open or the closed shop. Collective bargaining, about which there is so much said, can only come about through the voluntary surrender of personal liberty; but the closed shop bars out the man who refuses to surrender to a union or labor organization the freedom to which he is entitled.

The American Federation of Labor seeks to control the industrial service as a whole. Its ultimate means of enforcing its demands is by strikes; and thus when practically the entire labor forces of the country are under the direction of one great organization, that organization has a monopoly

of productive labor, and then becomes as much a public danger and menace as any monopoly of capital. The American Federation of Labor is not, however, of the party of socialists; in fact their leaders denounce socialism. Mr. Gompers, its president, in a speech at Faneuil Hall once said:

> I want to tell you socialists that I have studied your philosophy, read your works upon economics, and not the meanest of them; studied your standard works both in English and in German—have not only read but studied them. I have heard your orators, and watched the work of your movement the world over. I have kept close watch upon your doctrines for thirty years; been closely associated with many of you, and know how you think and what you propose; I know too what you have up your sleeve. I want to say that I am entirely at variance with your philosophy. I declare it to you. I am not only at variance with your doctrines, but with your philosophy. Economically you are unsound, socially you are wrong, and industrially you are an impossibility.

The term socialism has been interpreted in so many different ways that it may be well at this time to quote an authorized definition of it, as given by Mr. Morris Hillquit, recognized as the brains and leader of the socialists of this country, when representing the party before the Industrial Relations Commission in 1914, as follows:

> Stated in more concrete terms, the socialist program requires the public or collective ownership and operation of the principal instruments and agencies for the production and distribution of wealth—the land, mines, railroads, steamboats, telegraph and telephone lines, mills, factories and modern machinery. This is the main program and the ultimate aim of the whole socialist movement, and the political creed of all socialists. It is the unfailing test of socialist adherence, and admits of no limitation, extension or variation. Whoever accepts this program is a socialist; whoever does not, is not.

Under such a scheme there would be little incentive for the individual to exercise his remaining freedom, his intelligence, and his genius, if all is to be thrown into the common lot, and the benefit of his labors reaped by the drones of society and political manipulators.

The Constitution has carefully guarded against the centralization of power and the appropriation of personal

privileges by the general government, except when required by public emergency. A recent investigation by a committee of the New York State Legislature has exposed radical groups consisting of anarchists, syndicalists, and socialists, all united on a Bolshevist program with a common purpose to convert every class of workers to the theories of Trotsky and Lenine, to precipitate a revolution and establish a dictatorship of the proletariat in America. Chairman Lusk of this investigation committee says that "For over two years the Rand School of Social Science, a hot-bed of socialism in New York City, has been advocating armed preparedness to take over the government." A letter dated October 3, 1916, sent to its correspondents generally, contained the following:

> What are you doing when the State robs you and your Union, and so makes you helpless to strike? There is only one thing to do: take over the State. Are the members of your local prepared to take over and conduct wisely and well the affairs of your town and country? Are you prepared to meet the militia when the power of the State and the courts are against you? Are you arming yourself with the knowledge of the foundations of our society so that when these crises come to you, you will have an organization strong enough to have foreseen and forestalled them? Are you training your members in scientific socialism?

One writer on economics, in speaking of what he styles the "Rand School Crowd," says:

> Enjoying American opportunities and yet enemies of American Government, their first whine when they are detected in disloyalty is about their rights to freedom and their rights to free speech. The spectacle of this gang of shirkers and cowardly crawlers advertising themselves as deliverers of humanity, or the apostles of a new order, would be grotesquely comic were it not for the fact that it has been proved by the Lusk Committee exposures that they do constitute a serious and real menace as a force in our national life, inciting to discontent and disorder.

A number of other states are beginning investigations along the same lines as the New York Committee.

The leaders of the American Federation of Labor state that ninety per cent of their members are citizens of the

United States, and that those of the radicals do not exceed thirty per cent, some of whom are citizens by naturalization only. Conservative labor leaders are apparently using their utmost endeavors to keep their great organizations from the control of irresponsible radicals. Mr. Gompers denounced the New York longshoremen's strike as a breach of contract and therefore a violation of the fundamental principles of the American Federation of Labor; and President O'Connor of the longshoremen, who tried to prevent the strike, declares:

> The whole structure of collective bargaining rests upon the principle of collective responsibility and collective good faith. Once those are destroyed nothing remains. Organized labor's enemies from without have ceased to be formidable. Organized labor's enemies from within, by reducing its contracts to scraps of paper, threaten the annihilation of everything it has achieved.

Impartial investigation shows that the shortening of hours and the increase in wages have been accompanied by a marked inefficiency of labor, which has resulted in an alarming curtailment in production, thus raising the cost to the consumer, who may be already paying an inordinately high price. Following this as other great wars, the country is passing through a period of extravagance in the expenditure of money for all kinds of luxuries which until now have been beyond the pocketbook of the wage earner. Flushed with the increased amount in the weekly pay envelope, labor is enjoying the possession of things which formerly it has been denied. It is possible that these opportunities afforded the wage earners to thus indulge themselves, may have in a way affected the efficiency of their work. They may have gotten to feel that they are free to grasp everything within reach, and give as little as possible in return. Periods of excesses are almost invariably followed by financial crashes and panics. Will the present one prove an exception?

Production is the only thing that both capital and labor should have first and foremost in view. If that were done, there would be good profits, good wages, and living prices.

So long as consumption keeps in advance of production, high prices will remain. It is really the patriotic duty of every good citizen to curtail as far as possible the demand for all things, even to the wearing of last year's suit and overcoat another winter.

A short time ago interest was aroused in certain activities of the Protestant Episcopal Church, though its Church Socialist League, which is reported to have reorganized itself at a meeting in New York, held at the People's House of the Rand School, for the purpose of rallying all the progressive forces in the Protestant Episcopal Church throughout the country. At the general convention of that church held in New York in 1913, the Rev. J. Howard Melish, of Brooklyn, Secretary of the Joint Commission on Social Service of the Protestant Episcopal Church, is publicly reported as having praised the I. W. W. (the Bolsheviki of America) without objection in these words:

> Syndicalism, as every investigation has shown, finds a field only in our industrial centres where immigrants are herded. Without a vote, strange, bewildered, "put-upon," deserted by the church, the labor union and the socialist, it was syndicalism that went to them in their distress, and gave them courage and hope. All honor to the I. W. W. leaders that they were found at the hottest point of the industrial conflict.

It is of significance that Mr. Melish, after making this declaration before the assembly, met with no criticism.

Rev. Charles Sumner Burch, at the celebration of his installation as Protestant Episcopal Bishop of the Diocese of New York a short time ago, in speaking of the action relating to the threatened crisis at the Episcopal Triennial Convention recently held at Detroit, said:

> The Convention met with no little trepidation. One of the noble leaders sounded a cry to the church to undertake a brave and solemn leadership, to turn away from a dead conservatism, struggle out of ruts, and fearlessly face the risks of directing the church along new and measurably untried paths, to meet the new order of the new day that is upon us. He spoke of the inequalities of our industrial system, of the duty of the church to promote co-operative

relations between the employer and those who look askance at collective bargaining, and organizations of labor. He spoke of the principle of partnership or the business aspect of brotherhood, and the duty of the church to insist upon this principle, if she is to hold to the example and teachings of the Master.

At the Congregational Ministers' Conference recently held at Pilgrim Hall, Boston, Professor Clarence R. Skinner, of Tufts College, is reported to have declared that "the Church is identifying itself almost altogether with the middle class"; and like the middle class, "the Church has no program in the industrial contentions of the day." Professor Vida Scudder, of Wellesley, declared, "It is time for the church to take sides in the industrial struggle. I do not advocate blindness or sentimental adherence to labor."

At the Biennial Convention of the National Council of the Congregational Church which ended October 29th last, a resolution was passed declaring that the Council recognizes the "principle of organized representation in the interest of labor as a just counterpart of the corporate interests of capital"; in other words, the right of labor to organize, to bargain collectively, and to be represented in adjustments of working conditions by spokesmen of its own choosing. It outlines labor's responsibilities as follows:

> On the basis of these conceded rights labor must, by a process of self-discipline, address itself to acceptance of larger obligations for carrying through to a successful issue the processes of industry, particularly those existing in the imperative obligation to fulfill contracts and obey the laws of the land.

Labor will undoubtedly be alive to the first part of this resolution; but the second part, because of its verbosity, may not be so readily comprehended.

The objection by the employer of labor to the clause providing for "representatives of their own choosing" is, that under their membership in the various unions the employees' choice of these representatives will be given over to the leaders of the national organization rather than to those in the employ of the particular establishment concerned.

A resolution passed by the Massachusetts Baptist Association at Fitchburg, October 29th last, states that "mutual trust, fair play, and friendly coöperation are essentials in the efforts to adjust industrial conditions in the country." This, while more or less of a glittering generality, recognizes the necessity of some action.

The prevailing situation needs the immediate Christian influence of religion brought down to the matters in hand; the decent treatment of labor by capital, and the decent treatment of capital by labor. While a line-up of the churches for or against any particular party, faction, employer or employee could not be expected, it does seem as though the great moral effect of church attitude upon some of the leading principles involved ought not to be longer withheld from the public. The churches, however, are recognizing that united action on their part is needed to bring the moral force of Christian thought into the field of labor. Recently a request for representation upon any industrial commission as the result of the existing situation was made both by the Federal Council of the Churches of Christ in America and by the Catholic organization. This is the first time in history that the churches have requested representation in the settlement of industrial affairs. They have come to recognize that these social and industrial adjustments call for the exercise of a great moral force such as the churches only can give; and they are now in concert with civil bodies working to the end that there may be some industrial tribunal backed by all the moral force of the church, public opinion, and every favorable influence, which can be brought to bear upon the prevention of strikes and the use of force in dealing with these questions.

The out-and-out socialists who come before church bodies and well-meaning organizations with a panacea for social and industrial ills, should be feared as "the Greeks bearing gifts"; their offerings can avail nothing. Any amendment in form or substance to the Constitution of these United States will be made by its friends and under American ideas, and not by any convert to Karl Marxian socialism.

Events of the past few months have shown that the Bolshevists have fixed upon America as next to Russia the most promising field for operating. This country of freedom, the refuge in times past for the down-trodden and oppressed of the world, has too long allowed the doors of immigration to remain almost wide open. Capital, too, is a good deal to blame because for years it has recruited its ranks of laborers largely from those people who should never have been allowed to enter this country. Now that they are here and under the leadership of the radicals, they threaten revolution. The socialistic, anarchistic, and Bolshevistic viper, warmed upon the breast of America, has now turned its fangs against her institutions. The following account of the Bolshevist program, as disclosed in investigations at Washington, appeared in a recent newspaper:

Plans of the Union of Russian Workers to bring about an overthrow of the government through a general strike is revealed in documents seized in the nation-wide raids of federal authorities and made public by Assistant Attorney-General Garvan.

With the government overthrown and everything "wiped from the earth that is a reminder of the right to private ownership of property," the Russian Workers, according to their manifesto, looked forward to "the magnificent, beautiful form of man without a God, without a master, and free of authority."

The documents and publications obtained in the raids, officials said today, are of the most inflammatory nature, and make no effort to conceal the union's programme of destruction and death to achieve its ends. Much of the material made public is of such a nature as ordinarily to cause any newspaper reprinting it to be barred from the mails.

Included among the documents seized, all of which are printed in Russian, is "Novomirsky—manifesto of anarchists—communists." This publication, the most recent put out by the union, was said by Mr. Garvan to be the most dangerous piece of propaganda ever disseminated by any radical organization in the United States.

The Manifesto outlines the purpose of the movement inaugurated by the union as "complete destruction of private control of natural resources and capital, and complete destruction of power of rule and the institutions invested with powers to enforce rule of one man over another."

Under the caption of "What should be our means of carrying on the fight?" the manifesto says:

"What must we do, the vanguard of the proletariat? We must consciously hasten the elementary movement of the struggle of the working class; we must convert small strikes into general ones, and convert the latter into armed revolt of the laboring masses against capital and state.

"At the time of this revolt, we must at the first favorable opportunity proceed to an immediate seizure of all means of production and all articles of consumption, and make the working classes the masters in fact of all general wealth.

"At the same time we must mercilessly destroy all remains of governmental authority and class domination, liberate the prisoners, demolish prisons and police offices, destroy all legal papers pertaining to private ownership of property, all field fences and boundaries, and burn all certificates of indebtedness—in a word, we must take care that everything is wiped from the earth that is a reminder of the right to private ownership of property. To blow up barracks, gendarme and police administration, shoot the most prominent military and police officers, must be the important concern of the revolting working people. In the work of destruction we must be merciless, for the slightest weakness upon our part may afterward cost the working classes a whole sea of needless blood."

After "capital and state" are destroyed, the manifesto says, the first duty of the union is to start production on a new foundation. Existing labor organizations should be extended, and production should be given over entirely to them, it argues. Then each "village commune" should unify with all other communes; and the "one grand federation" follows which the manifesto advocates as its programme.

Recognizing no religion, no authority, no power other than its own, the manifesto says its members are alternately atheists, communists, anarchists.

The prompt deportation of the leaders will help somewhat; but immediate and determined action on the part of the government and of every loyal citizen will be needed before the nation-wide Bolshevist campaign now in progress can be overcome; for it is said that there are at least fifty thousand aliens in the United States today who are working openly or secretly for a soviet form of government.

The real issue remains to be fought out all along the industrial line. If our form of government and our insti-

tutions cannot be kept from danger by decrees of court and moral suasion, then more stringent measures must be used to teach the lesson of obedience to American law and conformity to the American government. The spirit of America is still loyal to its institutions, despite the many signs of social disturbance and revolutionary propaganda. The people will not countenance threats of violence in attempts to force upon the country new and untried social conditions. In the conduct of industrial battles American principles must be so presented as to offset radical doctrines. It is upon this that the salvation of our social system depends. American citizenship is jealously watchful for any infringement upon its notion of freedom, and will not be long in effectively expressing its distaste for wrongful dominion by either capital or labor in the management of the country's industries.

Public opinion is recognized by all parties and organizations as the chief factor in determining action. It is the office of the church to lend its spiritual efforts by directing public thought in the solution of these serious problems. The world was never more in need of the spirit of Christian charity in backing up the leaders of men who are endeavoring to bring about by righteous means industrial contentment and social happiness. The cry of humanity goes out to all men of the church for help in setting the back-fires of individual freedom, Christian liberty, obedience to the law, the sacredness of contracts, patriotism and Americanism, to stay the raging approach of this revolutionary conflagration; and we may rest in the assurance that they will answer the call.

William Warren Towle.

WHY DO THINGS HAPPEN? (II)

By the Rev. Everett K. Bray.

IN order to understand in any appreciable degree the subject of the Divine Providence, it is quite necessary for us to grasp thoroughly the idea of the Universal Man;* for that will make clear to us as nothing else will, how the Lord's Providence is able to operate in all of life's experiences, even to the minutest particulars. It shows us law where there had seemed to be caprice, and order where we had imagined confusion.

But let us observe at the outset, that all correspondence is according to uses, and not according to shape except as shape is inherent in the use, and therefore essential to it. Thus, in speaking of the composite Universal Man, we are thinking of all men together as a composite of uses which

*It may help to make clear this idea of the human race as a composite, collective man, if one will consider the continuity and persistency of distinctive characteristics which go on through the successive generations of each nation, each race, and each community even, maintaining its distinctive individuality, and carrying that individuality forward in growth, notwithstanding the fact that the individual persons composing that larger individuality are constantly changing, some dying and passing beyond, others being born and coming in. Just this same thing happens in the physical body. The old and out-worn tissues and particles are continually passing away, and new ones are continually coming in to take their places; to such an extent indeed that it is estimated that "we have a new body once in every seven years." Yet in spite of this unceasing change it is always the same body, with the particular individuality maintained, only going forward in the development and pursuit of its use. So each human group is a Man; the larger the group, the larger the man; and so the universal whole of all human beings ever created (and yet to be created) is A Man, going forward forever, maintaining and developing a growing individuality, a progressing humanity.

are found in miniature in the individual man; which uses are illustrated and paralleled by the functions of the human body. That is to say: The relationship existing among the coördinated human groups is like that among the various organs of the human body; while the relationship among the individuals composing those groups is like that among the cells or tissues composing the respective bodily organs. In other words, the human body, together with all its functions, is an effigy of all the uses in the universe; and every least one of these uses bears the identical relationship to every other one and to the whole, that every least particle in the human body bears to every other particle and to the whole. And further, because all the uses in the universe look to man and his perfection, and since man in his position midway between the spiritual and the material constitutes a summary of all uses, when we speak of the Universal Man, every use of the universe is included.

With this definition of the Universal Man clearly before us, we are able to see the nature of the laws which operate in the Lord's government of men; for the orderly, mutually related, coöperative system that rules in the unity of the human body rules in the larger unity of uses in the Universal Man. Let us say that one organized group constitutes "the head" of the Universal Man, because its use corresponds to the use performed by the head in the physical body; another group constitutes "the heart"; another "the lungs"; another "the hands"; and so on to the end: while every individual soul must serve a function corresponding to that of some cell or tissue or molecule of vital fluid in some one of these groups which we call "organs." And thus, in the same sense in which we may say that the functioning of the human body is automatic, we may also say that the operation of the Lord's universal Providence is automatic. That is to say, it operates according to definite laws of association, attraction, and interdependence, which are perfectly patterned and exemplified in the physical body.

In like manner as the respective bodily organs draw from the blood according to their need (in so far as the blood

itself is supplied) just those elements that can be transformed into their own organic tissues, so do the organs of the Universal Man, by laws just as effective, draw to themselves, from out the mass of humanity as it exists at any given time upon the natural earths, just those human individuals who can become homogeneous constituents in their respective uses. And while it is often true, owing to vitiated states of the blood in the physical body, that some elements will be more deficient than others, and therefore some organs will suffer more lack than others, the same is also true of the Universal Man, which at times has need of more of one spiritual element than of others. For, we must remember, this Universal Man includes the evil as well as the good, and, therefore, is subject to manifold distempers and diseases. Yet the effort, or inherent pressure, is always laboring to remove disorders and bring the Man into ideal spiritual health. And this same urge is always in the physical body, trying to drive out inequalities and impurities, to restore the whole to physical health. It is also true that any disorder in one part will unhappily affect all other parts, demanding readjustments everywhere; for to the extent that one function is disabled, to that extent its work must be assumed by others, which thereby endeavor to restore a balance. And this is as true of the Universal Man as it is of the physical body. But let us pass this question of evil and disorder, for the moment, and give consideration to a question more fundamental.

There is something peculiarly instructive in the fact that it is inherent in every organ to draw to itself from the blood those substances that are of its own nature, and no others; as, for example, the bones draw those elements that make bone, the muscles those that make muscle, and the brain those that make brain-matter. It is the human method of adjusting supply to demand. And it is just this operation, in the parts and organs of the Universal Man, that is at work upon the human race, drawing to each part and organ respectively, those individuals who, of all those at any given time upon the natural earths, are the best adapted to its own

specific use and nature. It is just this force that is drawing you and me into the special fields of life-endeavor to which we find ourselves impelled. Some definite part of the Universal Man is calling us; and we, though it may be blindly to ourselves, are on the way. But whether, when we reach the part, we shall bring it health and added joy, or disease and sorrow, must depend in whole upon our attitude towards the "call." If we go reluctantly, the effect will be to retard the organ's use; if we go in rebellion, we introduce ferment and disease: but if we go obediently, we shall increase the use; and if we go gladly, with the end in view of serving where most we are needed, the effect will be to contribute health and joy and strength to the use (or the organ) that calls us.

Yet what if on the way we find hardships? What if pain and sorrow stand beside our path? The answer is in the human body. In the first place, it is by processes that may be likened to castigation that the food is transformed into blood. These processes are more or less severe according to the nature of the food that is to be transformed, and the elements that are to be taken from it. Consider the process. A given part or organ calls upon the blood* to bring it those particular corpuscles† that it needs; and it may happen that

*"From it [the blood] the cells extract the food materials they require for their sustenance, and into it they discharge the waste materials resulting from their activity. . . . [And] there are yet others [functions] of great importance. For instance, it is known that many tissues as a result of their activity produce certain chemical substances which are of essential importance to the life of other tissue cells. These substances—*internal secretions* as they are termed— are carried to the second tissue by the blood stream. Again, many instances are known in which two distant tissues communicate with one another by means of chemical messengers, bodies termed *harmones* (to stir up), which are produced by one group of cells, and sent to the other group to excite them to activity. Here, also, the path by which such messengers travel is the blood stream." (Encyclopædia Britannica: Art. on The Blood.)

†In our use of the word "corpuscle" we have reference to the specific content that it carries, and not, of course, to the disc itself which is ultimately worn out and discarded, as the physical body of

the corpuscles called are not yet sufficiently charged with the specific elements that are needed, in which case they must journey up and down the courses of the blood, casting off here and absorbing there, until they are prepared. One conspicuous phase of this preparation is seen in the pinching capillaries in the lungs. Through these the corpuscles are compelled to pass, in quest for oxygen and life and strength to meet their call's demand. They are here squeezed entirely out of their normal disc-like form, squeezed, we may say, until from the torture of sheer pressure their impurities are driven out and left behind, while through the gradual expansion back to normal form that follows, the living oxygen is taken in and appropriated. Thus is there gain in coming through "tight places"; and there is no sense of revolt that it has to be so. So should it be with men. In every case the experiences through which the individual passes are just as necessary and appropriate as are the successive alterations in the processes of the blood's adaptation to its appointed uses. And furthermore, they operate in accordance with the same definite law.

How this works must appear from this: That the differential between the first state of a corpuscle when it receives the "call" to a given organ, and the state that it must attain before it can fulfill the requirement and enter into the service and compensation of becoming a constituent part of that organ, will determine the distance that it must travel, *i.e.*, the experiences that it must undergo before it can reach its goal. And here, also, is another thing: Its own particular

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man is ultimately discarded. Any other term to indicate an individualized element of the physiological supply stream would serve our purpose as well. And while we have selected the "corpuscle" as the individualization to trace through the circuit of its mission, yet we could have considered a "molecule of plasma" with equal truth. It will be evident, therefore, that we do not exclude any element or particle that may not, strictly speaking, reach its destination from within the disc of a physiological corpuscle. In the sense that we use it, it is a type of all the elements that, through the medium of the blood, contribute their destined part to the respective parts and organs of the whole body.

use is potential in every corpuscle, and is that which determines its special call; that is, by virtue of its own inherent potentiality a relationship is established from the first with its ultimate use in the particular organ. And for that reason, in whatever stage or state it finds itself, that relationship will exist; the pull will be maintained, and will serve to draw it onward through every successive stage, every one of which will be best suited in its turn to advance its potential toward its actual, and finally make it completely one with its larger use in its destined organ. Nor should we fail to observe here, that by the law of attraction the nature of this potential at every given stage will draw to itself exactly those elements that it needs at that stage to strengthen its relationship with its ultimate use or organ. That is, its own condition at every given point relative to its intended goal, determines the next experience that it must have to further its true advance; as, for example, the condition of the corpuscle at a given point determines that it shall be subjected to the straitening pressure—the "self-renunciation" and "self-emptying," if you will—that is involved in passing through the capillaries in the lungs, or in some other part of the circulatory system. And all this is just as true of you and me as individual corpuscles in the circulatory system of the Universal Man, as it is of these mechanically moved corpuscles of the physical body. And this notwithstanding the fact of human freedom!

There is a difference, however. The corpuscle, as it comes into contact with the needed elements, appropriates them freely, and carries them with every successive accumulation to the calling part. If after compassing every possible course it does finally empty itself into the part to which it is by nature (*i. e.,* by its potential) called, laden with poison and death instead of health and life, it is because these were given it and the others denied—as when instead of oxygen some poison gas has filled the storeroom of the lungs. And although, in this case, the corpuscle necessarily suffers with the larger part, and with the whole, it does not bear the added burden of individual responsibility for this suffering.

But with man the case is different. He is like a corpuscle that at every step chooses whether or not he will receive the elements that his use requires. The relationship is there; the pull is urging and drawing him towards the large use with which his potential corresponds; but all the while he is free to resist it. Still he is drawn, automatically, to conditions that afford the most appropriate opportunities for the next step upward from each successive state in which his potential plus his freely chosen acts have placed him, even though his choice may have made that place a lower one. Thus the law of attraction is still at work, effecting readjustments whether the man's successive choices, by coöperation with the Divinely-determined end, take him nearer to the ultimate use, or, by opposition, take him farther from it. In either case the Lord's constant Providence is with him at every step, always offering in every possible state a new chance for him to make a choice that will lessen the differential between what he then is and what he should become.

So long as life in the world continues, the connection is never lost between the man's potential, which links him with a specific use in the Universal Man, and that corresponding organ in the composite whole. It may be stretched, farther and farther, it is true, until it holds only by slender threads; but it will not break. And every added depth, even, is itself a new opportunity to rise—is, if you will, one more incentive to rise and lessen the strain which the increasing distance between the possibly beautiful and free, and the possibly horrible and enslaved, is pressing upon him. All the while outward conditions coöperate with inward ones, so that (owing to the oneness of things, whereby things and conditions in the realm of matter correspond with things and conditions in the spirit) the man by his spiritual needs draws himself successively into even those material conditions which are, automatically, the very best possible to serve as upward stepping-stones from each particular state. Given what he has been in the past, plus what his potential requires for the future, he must be where he is in the present. And the manner of his reaction upon his condition today, will determine again his condition tomorrow.

This is inevitable also from this further consideration: that God is constantly at the center of every least thing in all realms of creation, as well as at the center of the whole as a unit. And because of this, He is able to affect man from without, by means of reactions from matter, while at the same time He affects him from within, by means of the urge of Divine Love appealing to him through conscience. From this also it may be seen to be true, that every least circumstance in life—even the apparently most trivial—has as its end a man's advancement in eternal well-being, his turning and progression toward the final goal which is his own peculiar service especially needed in one definite organic use in the Universal Man.

In the life that is before us we shall do well to bear in mind the following law: The nature of the experiences that we shall be required to pass through will be in exact correspondence with the difference at any given time between our potential plus its advancement toward realization in the actual, and that realization itself as found in the final use. But if we suffer, even when we are coöperating with Providence the best we know how, it does not mean that we are not advancing; nor does it mean that the Divine Mercy has forsaken us. It simply means that the ultimate goal or use to which we are called, and which, if we continue, it shall be ours to serve and enjoy, is as far beyond anything we now are or know, as our hardships are severe. For according to the excellency and nobility of the element, so is the persistency and severity of its distillation. Then we ought to rejoice over every trial and every hardship that, unsought and from no known fault of our own, comes our way; we ought to meet it as a heavenly gift of opportunity; for it surely is a promise of what we are to be, foretelling in unerring prophecy the quality of the final Use we are to serve, and revealing as well the corresponding joy we shall receive and give.

We have been thinking of the Universal Man as experiencing progress; and this in spite of the fact that it includes the evil as well as the good, thus Heaven and Hell, and all

between. The fundamental law of life is progress; and even in Hell there is progression—not, however, progression into Heaven, but progression into a successively better Hell. In every plane and kind of life order must more and more prevail. In the whole and in all its parts the Universal Man goes forward.

But manifestly this Universal Man is imperfect, and must remain imperfect; always becoming, yet never fully arriving; always the composite of all that is humanly possible, compassing within it the heights above and the depths below; always a man that is never sick enough to die, and never well enough to be the complete expression of health,—for both life and death are always in him, just as both dead and living tissues are always present in the body of man on earth.

This Universal Man; therefore, is only potentially an image and likeness of the Creator; nor can it ever attain to the actual. And because of this it follows that if this were the only composite man that could stand before the Lord as one man to express and realize His image and likeness, then that image and likeness never could become actual, never be realized; and therefore the Divine end in creation could not be realized.

But it is inconceivable that the Divine plan should fail. If the Divine is capable of creating, it must be self-evident that He is capable, also, of accomplishing His purposes in that creation.

We have already seen that by the very nature of creation —the obvious fact that it proceeds from God, comes forth from Him by successive distinct or discrete projections outward—God must always be at the center of the whole, and of every part and particle, of His creation. The moment that He should be removed from any part, that moment His life would cease to outflow into it, and it would cease to be.

But how shall His purpose to realize His image and likeness in a collective or composite man be fulfilled? The answer is found in the important fact that things are in leasts as they are in greatest. For example, everything relating to mankind is human; and whether the relationship

be between or among the organic parts of one individual, or between or among the individuals of any human group, whether large or small, the relationship is always a human relationship, and the relative positions will be in every case in the human form; that is to say, the human groups will be related to one another in ways that parallel and correspond to the ways in which the organs and members of the human body are related to one another. For all the relationships in the universe are exemplified in the crown and summary of physical creation, the human body. The microcosm focuses the whole macrocosm. The human form of society, in large and in small, is easy enough to see when the activities of people in any thing they do together are examined. Whatever they do will inevitably fall into divisions that parallel the divisions in the body. Paul's famous picture implies this, when he says: "We are all baptized into one body . . . (and) the body is not one member but many. . . . And the eye cannot say to the hand, I have no need of thee; nor again the head to the feet, I have no need of you." If two people are doing a piece of work together, although both may be working with their hands, and both of course to some extent using their heads, yet one will always exemplify more of the "head" than the other; that is, one will be more the director, the other more the directed. And so it will be however far the group may be enlarged. But this "brain" and "hands" relationship is only one of an indefinite number,—as numerous indeed as the countless cells and tissues of the body. There is, for example, the difference between "hands" and "feet"; the feet, normally speaking, carrying us to our work, and the hands doing the work: so there are those in every human group whose office chiefly is to "clear the way," to provide and prepare, so that the others may bring to realization the thing itself. There are the organs of secretion and those of excretion: so among people there are those whose function is constructive and assimilative, while side by side with them there are others who must tear away and carry away the old and waste,—so that the former may put the "new wine into new bottles."

So physiologically iconoclasts and reconstructionists are doing one and the same work at the heart of things—only from different angles; and the same is true in the social man. Again there is the relationship between the alimentary system and the nerve system, the one carrying supplies, and the other carrying orders and communications; and so in the collective man there are systems, with the individuals engaged in them, that correspond—the distributors of physical supplies (transportation), and the distributors of mental supplies (telegraphy, etc.). So we may go on indefinitely naming the social relationships that are patently relationships of the human body compositely performed and exemplified in the body of the composite man. And this will be always and in every instance true, for the simple reason that all use is human; it is use to humanity that makes it use.

This has brought us to the truth that there are men within men—group-men of every size and kind—in the limitless realms of God's creation; the sum total and composite of all being the Universal Man. The whole is human; every group, from greatest down to the least, is human; and so every individual is human.

Somewhere in this complex of men we must expect to find the perfect form which makes actual the image and likeness of the Creator, and therein brings to realization the Divine end which is creation's justification for being. This perfected form—or the image and likeness made actual—will be "the Heaven" which the Lord forms from the human race; called by Swedenborg "the Grand Man." And this Grand Man is drawn forth as it were from the Universal Man,—distilled and purified, a man perfected. And this drawing forth is accomplished by a process corresponding to that by which the vital fluids in the body are extracted from the mixed and coarser substances, dead and living, mingling in the blood.

Every created human being has a potential place in this Grand Man, a place where he is needed, and to fill which he was brought into being. And through His Providence the Lord is in the constant effort to lead each one, through

his affections, thus still in freedom, into his appointed place in this Grand Man. Of necessity every one who enters this Grand Man, this heaven-humanity, must do so freely and from actual choice. For if any one were forced into it, it would not then be "heaven" for him; and furthermore his presence would introduce, through the poison of his rebellion, something discordant and unheavenly into Heaven. Since no one can be happy who is not spiritually free, and since the introduction into Heaven of a single element not free would to that extent mar the happiness of this Grand Man, the Divine Providence preserves man's freedom at all costs; for it is better for a man to be free in Hell, than to be bound in Heaven. What any man loves supremely is his "heaven"; and the only happiness he can know is freedom to enjoy this, his love. One of the most wonderful manifestations of the universality of God's great love for all His children is found in the easily observable fact that Hell, with those who enter it, is the chosen substitute for Heaven, and the only "heaven" that they want. Hence even here the Lord's Providence goes with man, preserving a kind of freedom, and securing to him the only kind of happiness that he is willing to accept. Thus the Psalmist, speaking by the Spirit of the Lord, exclaims: "Whither shall I go from Thy spirit? or whither shall I flee from Thy presence? If I ascend up into Heaven, Thou art there: if I make my bed in Hell, behold Thou art there"!

Again we have come back to the truth which we first established in these studies; viz., that God is at the inmost center of every created thing, and from this center present in all its parts. At the innermost of every soul, even of every satan and devil, the Lord maintains a dwelling-place, without which life itself and very existence would cease to be. But the evil, from their self-love, invert this life as they receive it from God, and call it their own and appropriate it for their own, and so strike to the very essence of all denial of God; so instead of worshipping God, they worship self; and instead of loving to serve their neighbor, they love to make their neighbor serve them.

It must thus appear that even Hell is in a human form, yet in that form misshapen and distorted and disordered throughout; a form inverted and hideous in the light of Heaven, but pleasing and seeming beautiful to those within it—because it is their choice, their ideal realized.

With this double conception before us, of the Grand Man and the Perverted Man, we can profitably resume our effort to trace those operations of Providence which secure to the Divine ends their realization.

The Infinite, of course, is above all time and space:* in time and space, to be sure, but not of them; dwelling within creation, but not that creation. Therefore past, present,

*In a little book, entitled "The Stars and the Earth" (published by Lothrop, Lee & Shepherd of Boston), the anonymous author shows how even in a material sense Space and Time can be demonstrated to be mere conveniences rather than fixed realities, and may be almost made to dissolve before a mental concept. Beginning with stellar distances and the known speed of light, he observes that the light from a star of the 12th magnitude would require approximately 4,000 years to reach our earth. Then reversing this, and conceiving of an eye that could see distinctly and minutely that distance (as would certainly be possible to the Divine), he imagines such an observer watching the earth from that distance, and discovers that what he would now see transpiring there would be the things of 4,000 years ago; to him these would *still be present*. Then he places this observer on stars of increasing magnitude, say at the 7th, where he would see now the happenings of 180 years ago, then at one of the 1st, where would appear the events of from three to twelve years ago, and then on down to observe the actual present; then he extends his visual ability (as it must surely actually be extended in thinking of an Omnipresent Mind) to observe our earth and its events from all of these and all intervening distances at one and the same time, and lets it appear how, if the distance were far enough extended, as is easily imaginable, all the past and all the immediate present would all be present to this All-Seeing Eye. Thus time is dissolved; for everything is present.

"From all these considerations [including others which he gives] it becomes sufficiently clear that Time is merely a mode and condition by which the human mind, with the assistance of human senses, perceives the occurrence of events; whilst the events themselves, in all their fulness and perfection, may occur in a longer or a shorter time, and thus must be looked upon as independent of time. A thought or an idea is something momentary, He who

and future, must be always present to the Lord. Hence His purposes must always be present before Him in their realization. In the giving of life, with His love, from Himself to man, His purpose is realized half-way; in finding a single individual human being who lovingly receives and reciprocates that life of love with a corresponding joy in giving of himself, His purpose is realized in fulness within that radius; that is to say, at that single point His proceeding life has descended to the outmost bounds of His universe, and thence turned back and returned to Him through the free-given love and heavenly joy and happiness of a human soul with face in love upturned to Him,—which is the attainment of that one's celestial possibilities, with his

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has such an idea has it entire all at once. But he who wishes to communicate it to others requires for the purpose a certain time, just as such a space is also necessary for those to whom it is communicated. Hence, time is not necessary for the origination or existence of the idea, but only for its communication and comprehension; and the idea exists as independently of time as, according to the points we have discussed before, the entire history of the world can and must be looked upon as independent of time. *Time is only the rhythm of the world's history.*"

To show what a relative attribute Space is, he observes that the entire known starry universe is, when compared to the measureless extension of "endless space," as but a "mere point." Then he notes that our estimate of all things is based upon relationships, and this is emphatically true of size, thus of space. If we were to be suddenly reduced to half our present size, and all things around us remained their present size, we should be painfully conscious of the change; but if all things around us and anywhere related to us were reduced in the same proportion, we should be all unconscious of any change, because measured by the same standards of our surroundings we should have in every respect the same measure as before. This being true, the imaginative experiment can be carried down until we and our whole world, our whole universe, could go on in the same relative rounds of life almost within the compass of a spaceless point. (Who can say but that the tiniest animalculæ may seem to themselves as large of stature and heavy of weight as men seem to themselves to be?) This possibility of continued free-moving relationships when space is almost reduced to a point, he illustrates by the phenomenon of focus, as in a stereopticon where the whole complex of the picture

Love-called potential at last made actual. Such a soul is the embodiment of the joy of giving from his plane to others and to God, as God has given to him from His. Here, then, is one full realization of the Divine Purpose,—the image and likeness become an actuality, the end in creation realized—at one point. From the time when the first human being on any earth in the universe reciprocated his Creator's love, the Divine has been realizing His purposes; from that time (if such a first time can be thought of) the Grand Man has had existence, the heavens have been established. The Divine does not desire man's love for His own sake, of course, but for man's sake; because the nature of man is such (since the nature of God is such) that the highest happiness, and

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is, in the lantern, first reduced approximately to a point, and thence again spread out from this amazing condensation to full life-size; proving that while so greatly reduced (and approaching to the point where all spacial measurement would disappear—although this point as a matter of fact cannot actually be reached) still all relationships, all relativities, are perfectly and completely maintained.

Thus this anonymous author gives us help to see, not only how the Divine can have all the attributes of personality wholly above and outside of space and time, but also how all the essentials of personal human existence can be conceived to continue when passed into a world, or a state of existence, that is itself wholly beyond space and time,—such as must be our concept of the spiritual and eternal world, which is everywhere that man is, and yet nowhere in particular so far as space is concerned.

In this connection the following remark by Swedenborg is particularly illuminating:

"It may seem strange that in Heaven there are not times, when yet the inhabitants live there one amongst another like men in the world, yet with a difference as to intelligence, wisdom and happiness; but the reason is, because the light there, which is from the sun, which is the Lord, does not undergo diurnal vicissitudes like light from the sun in the world, but varies according to the states of love and faith with the angels, which states undergo vicissitudes like states of heat, of light, and of shade, every day in the earth. The reason of this is, because the light from the sun there, which [sun] is the Lord, is Divine Truth, and the heat from that sun is Love, with which the angels are affected as men are with the state of light and heat in the world." (Arcana Cœlestia, n. 10,605.)

the truest happiness, is possible only in giving; and in the giving, the higher the object of the gift, the higher the happiness and joy of the giver.

The nature of Heaven, however, is such that the more it increases in numbers, the more it is increased in perfection and happiness. For so many more are the possibilities of combinations and shades of variation in the delights of its uses. It is stated in the "Arcana Cœlestia":

> [The freedom and life of Heaven are such] that every one who is in Heaven, from an inmost affection communicates his own blessedness and happiness to others, while to be able to so communicate is a blessedness and happiness to him; and this being the case with the universal Heaven, it hence follows that every individual is a center of the blessednesses and happinesses of all, and all together are the center of the blessednesses and happinesses of each individual.

It was an end such as this that was back of the call that brought each single individual into being,—that he might choose in perfect freedom to be led of the Lord to this glorious Heaven of boundless joys. It is a blessing that is open to every one for the choosing, and urged upon every one. Everything possible that Infinite Love can do to induce every man of his own accord to choose the heaven-way, is done. Hour by hour and day by day throughout man's life on earth, working from within delicately upon the life of his affections, and from without by means of other men and material circumstances, the Lord of life unceasingly endeavors so to affect the mind and heart of every man that he will learn to choose and love the ways that are the Lord's and lead to Heaven, and in proportionate degree learn to shun and hate the ways that are his own and lead to Hell.

It is natural for man to think that the things that come to him are of accident; or, if he thinks of them as coming from God, to think that they are rewards or punishments. But both of these views must be rejected; they are the appearance only, never the reality. That they are not accidents is manifest from the fact that the Lord is present in every single thing and event; and from the further fact that

He is the center both within ourselves and within the thing or circumstance before us; and that it is always, therefore, as if the Divine that is within us were trying to meet and unite with the Divine that is within that which is outside us. To this same point the Apostle said, "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." Happy is the man who sees in all the things that come to him in his earth-life journey the ministry of angels; who looks from the Lord dwelling within his own soul, to the Lord within the persons, circumstances, and things before him, and who sees in the meeting-point a Divine wisdom and purpose, because of which he welcomes them. This is not meant to imply that the Divine is divided; but that since He is the one center from which all things radiate and proceed to a circumference, therefore when different circumferences meet and can look into each other, and see each the center within the other, that center is the same in both. Always "the kingdom of God is *within* you." And as often as we see it outside, it is by looking into and through the projected arc from another radius, which serves as a spiritual reflectoscope to project for us without, the image and presence of the one same center that we have in common within.

And that the things that come to us are neither rewards nor punishments is manifest from the fact that the idea of punishment is utterly impossible to the mind of Infinite Love. Even in imperfect human society penal institutions are being transformed into institutions of reform. The idea is ceasing to be to "get even," and coming more and more to be to "redeem." It ought always to have been seen as self-evident that it is not punishment that is Divine Love's object when it permits suffering and sorrow to come to the beings that are the objects of its unceasing wooing. On the contrary, it is the strongest proof of Love's steadfastness and endurance that it will suffer the pain of seeing its loved ones suffer, to the end that by suffering they may be led beyond suffering. It is not to afflict the solitary oak that it stands to battle with the storms alone, but to give it greater

strength, greater symmetry, and greater beauty. So it is not to afflict us or to punish us that hardships come in the earth-life journey; it is to save us, to strengthen us, to round us out, to make finally possible a life and happiness "more abundant."

> Defeat may serve as well as victory
> To shake the soul and let the glory out.
> When the great oak is straining in the wind,
> The bows drink in new beauty, and the trunk
> Sends down a deeper root on the windward side.
> Only the soul that knows the mighty grief
> Can know the mighty rapture. Sorrows come
> To stretch out spaces in the heart for joy.
> (Edwin Markham's "The Shoes of Happiness.")

On the other hand, it is not possible that it is to reward man that happiness and pleasures and material prosperity are given him.* If God does not threaten, neither does He bribe. If He does not "get even," He also does not "pay off." We are speaking, of course, from the point of view of the Divine; from the position of the real as distinguished from the apparent. There is no good of man's own, in the sense of being derived from himself and self-existing, which can exist to receive a reward. Of himself he is, character-

*There is no worse fallacy than the contention that being good will bring material prosperity. For every Bible text that seems to indicate that it will, there is another declaring the contrary. Take just two passages to illustrate: In Psalm xxxvii, 25, "I have been young and now I am old; yet have I not seen the righteous forsaken, nor his seed begging bread"; in Psalm lxxiii, 3, 5, 7, "For I was envious against the wicked. . . . They are not in trouble as other men; neither are they plagued like other men. . . . Their eyes stand out with fatness; they have more than heart could wish." The Lord Himself, good above all, suffered above all. It is contrary to both His example and His teaching that material prosperity is in any immediate proportion to the development of one's discipleship. The only view that can square with the purposes of a God Who is Love is surely this: that everything we get here is given or permitted solely with respect to its usefulness as an agency in our preparation for our destined (that is, God-purposed) place and use in the world eternal.

istically, selfish. "None is good save One," said He who in unique perfection manifested that One. Hence it is clear enough that the only goodness that man may ever have is goodness that belongs to that One; and all that that Holy One ever asks of man is that he will let Him give to him Himself, let Him dwell in him, let His goodness actuate him, and even let it be as his. Then it is not to reward man, inasmuch as there is nothing to reward. It is purely a free gift, which, to be appropriated and to carry man into the ineffable delight of his own beckoning place in Heaven, needs only to be accepted from desire, and in freedom lived and loved. Goodness, therefore, is not a merit; it is only a blessing received. ("So . . . when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.") Let there be no self-admiration and claim of merit. Heaven is not a reward: it is the free-given life of Love accepted. And Hell is the same free-given life of Love rejected.

Being an individual element in the all-inclusive Universal Man, every one while on earth holds direct relation and experience with the Perverted Man at the lowest, and the Grand Man at the highest. Circulating as it were in the body of the Universal Man, where dead and living tissues and disease and health are mingled, he is constantly in touch with both Heaven and Hell.

In proportion as he receives the Lord's Love-life in freedom and affection, he strengthens his relation with the Grand Man, while at the same time he proportionately weakens his relation with the Perverted Man; and on the other hand, in the proportion that he rejects the Lord's Love-life, he strengthens his relation with Hell, and weakens that with Heaven. Nor is it possible that the relation with either one can be entirely broken as long as the man remains in this world of flesh and matter. For his whole business on this earth is to determine forever which one he prefers, and to lay the foundation on which the results of that choice shall be builded. By the love that is builded in him as he

chooses—the love of others which is the love of serving, or the love of self which is the love of being served—he is drawn forth definitely, after the physical life is ended, into the one or the other of these two great divisions. Throughout his life here everything possible is done by the Divine Love to induce him to choose to come actually, when there, into his potential place in the Grand Man that is the Creator's true image and likeness,—an end which will make him also that same image and likeness in miniature.

To this end is everything that happens to him in this life of flesh. Every experience, even the very least one, is not suffered to come without its purpose, neither to pass without its contribution, toward the ultimate self that he shall be. Each single experience is, as we have shown conclusively by analogy, one single opportunity, one definite invitation and urge, to come one step nearer to his potential, and so to his greatest use, and hence to his greatest possible happiness. And, to one accepting these invitations, daily and hourly given in endless succession, every succeeding experience is always another stepping-stone to help one farther on the precious way. The same is true of every experience, even when the invitations before have not been accepted. Each one that comes, is, for the one to whom it comes, the next best possible help of all that could be offered or urged, to move him toward his potential, which is his intended, place. And this is necessarily, automatically, so; as we have seen demonstrated by correspondence in our study of the "call" of the corpuscles in the physical body. Pulling from our potential, through every successive experience that should serve, if any could avail, to bring us to the very best that is best for us,—pulling ceaselessly until broken by final rejection, deliberate and determined, and ending in a chosen place in the Perverted Man, so the Love of God doth woo us toward His Heaven.

And if we let Love prevail, then when the earth-life is over, and the sifting has all been done; when "self" is gladly all eliminated and left behind; when the grip of the Perverted Man is broken, and its stumbling-blocks are all passed over;

and our love is eternally established in the kingdom of our Lord, and the bounding joy and the peace and happiness of the heaven-life of universal love and universal giving are come: then must we look back upon the testing periods of the earth-life which once seemed to us like ages, and see that they were but fleeting moments in the school-days of preparation for that endless life of perpetual progression which they mercifully helped us toward. Then in the understanding light of that clear day we shall wonder how we could have been so blind, so dull, so stupid, and ungrateful for all those ministries of that all-wise Love, which was secreted in everything that came; how we could have been so unseeing and so cold as once to have murmured or complained. "Violence shall no more be heard in thy land, wasting nor destruction within thy borders." And "the Lord shall be unto thee an everlasting Light, and thy God thy glory." So shall we then give praise to the Love Divine that brought us into being, and that through devious ways, called us, urged us, wooed us always toward this joy indescribable and supreme, the joy of being what we were born to be.

EVERETT K. BRAY.

EXPOSITION OF THE FUNDAMENTALS OF A TRULY RELIGIOUS MUSICAL ART.

By A. Sage.

(*Translated from the French.*)

IT is proposed in this article to set forth the principles of religious music for the use of the New Church in conducting public worship in a form adapted to the genius of the Latin peoples.

Why there is no New-Church organization in France. To succeed in propagating a new religion it is necessary to adapt one's method to the national genius of the people among whom it is desired to attract adherents. Many foreign communions have vainly tried to establish in France a popular movement in favor of their doctrines and modes of worship; but they have carried on their propaganda according to methods which, however excellent in their own countries, have been ineffective in France; and so, for lack of understanding the French spirit, all their efforts have failed.

In France anything can be made to succeed eventually, provided one knows how to initiate a movement, and then to carry on an active propaganda which conforms to the national genius. Therefore, it is necessary to combine these two essentials of success: (1) solid foundations for a movement capable of growth; and (2) a method of action that gives due consideration to the sentimental receptivity and the mental habit of the nation. It is quite evident that a people can assimilate only what answers to its tastes; people can accept only what appears to them capable of satisfying their ardent aspirations. This is the reason for the necessity of combining at the start the aforesaid elements in order to succeed.

The establishment of the New Church in France has been undertaken many times during the last hundred years. Certain Frenchmen have been able to gather together little groups in different cities; but, for lack of due observance of the above-mentioned first principles from the outset, the diminutive societies have not long survived their founders. The reason for this is, that the leaders who succeed each other at the head of a small society are never of equal force or of the same fitness. The founder of a society is generally an active man having his own way of proceeding; but after his death, and sometimes while he is yet alive, he is replaced by a person with other ways of seeing and acting. Now, as there is no unity in the successive managements, the little society disintegrates instead of growing. We should not in the future have to deplore these sad endings of prolonged and devoted efforts, if there existed a firm foundation well grounded in the genius of the nation. In order that the zealous efforts of future organizers may not be in great part lost, they should recognize as their very first and most important task the establishing of lasting foundations for our religion, according to the point of view of the worship of the New Church.

Some excellent members of the New Church in France have understood the need of adapting themselves to the genius of the Latin peoples in establishing an enduring mode of worship. They have even indicated the proper way to proceed; but they have not been able to realize their ideas. The following citations are drawn from the work of Mr. E. Chevrier, entitled "Historical Summary of the New Church," etc., Paris, etc., 1879.

The New Church will not grow in France until it has found an organization which conforms to the genius of the nation. But how shall we find such an organization, if we do not search for it, if we do not try to organize public worship (p. 111). . . . We think that for this the worship of the New Church should be clothed in forms appropriate to the peculiar genius of the southern peoples (p. 116). . . . The peculiar genius of the people of the south, and even of France, is with difficulty accommodated to the simplicity of the Protestant form of worship (p. 168).

Mr. Le Boys des Guays well understood that the establishment of the New Church in France with a worship distinct from that of every other church should be the aim of all those who accepted at heart the doctrines of the new revelation. . . . Unfortunately Mr. Le Boys des Guays lacked several of the qualifications necessary in the minister of a new religion. . . . Moreover he did not sufficiently comprehend the importance of forms, and of singing and music in worship (pp. 109-110).

[Captain Fraiche attended worship at Paris in 1856; and he wrote to Mr. Le Boys:] "I found the worship of our brethren not sufficiently edifying. . . . Worship ought to have adoration as its fundamental; and for that the heart must be moved. I believe singing is indispensable." (P. 180.)

[Mr. Portal, one of the principal collaborateurs of Mr. Le Boys, once wrote to him:] "Knowledge and art are the lowest steps to the spiritual life; and the power of religion over the masses depends mainly upon art. If we fail to use art in worship, we spiritually kill a great number of young people, for whom it is the way to the spiritual life." (P. 191.)

It is forty years since Mr. Chevrier's book was written. The forms of New-Church worship have not yet been established; and consequently there is practically nothing of it left in Paris.

Art is an imperative need for the Latin peoples. The whole history of France, of Italy, of Spain, is a witness of this, these countries possessing incomparable artistic and religious treasures. To wish to go against the tastes and aspirations of the Latin countries is to attempt the impossible; and one cannot secure results with nothing. French taste demands imperatively that religious doctrine be presented under living and artistic forms. Worship must be warm, full of color, and animated. The French people want art and life; they want music and movement; and it is absolutely impossible for the New Church to succeed until it has a liturgy with simple ceremonies. That is the initial task in order to establish a fulcrum for future efforts. The zeal of devoted members of the New Church will be the lever; but there must be this indispensable point of support, otherwise the greater part of the activity will be lost.

The Catholic priests have a saying which may be expressed

thus: "Luther did Roman Catholicism more harm by his music than by his doctrine." That is a fact; and if, in the future, music of a truly religious character serves as a support to New-Church worship, there will be in France a second reformation in favor of the New Church.

It is the principle of the New Church to make all things new. Our religion then ought to have a musical form quite new, sweet (*"suave"*), and appropriate to the expression of the sentiments of piety. We must lay aside both Catholic and Protestant music, so as not to return some day to the Catholic or Protestant worship. Therefore, from now on, the New Church ought to have its own theory of a new musical art, scientific, spiritual, practical, and completely suited to the essentially religious character of its new spirit. By that means our Church would possess a form of religious music, pure, simple, fully satisfying, and capable of becoming traditional in the future.

The distinctive characteristics of a truly religious musical art. The musical art of the New Church ought to satisfy the requirements of three religious aims,—external, internal, and social.

The external aim is, to attract to well ordered worship many of those who feel religious needs, and then to hold them by fully satisfying their legitimate aspirations, so that they will come again of themselves without effort.

The internal aim is, by the charm of sweet music to induce meditation, and thus to predispose the souls of the worshippers to a better and more perfect reception of influx from heaven during the reading and the singing from the Word.

The social aim is, to allow heavenly influx to spread more abundantly upon the earth through the medium of the members of the New Church, in order that the true life in greater quantity and better quality may be manifest among men.

Music, then, should and can fulfil a great spiritual function; but for this it must be very precisely adapted to the sublime object of its religious mission,—something which

has not been done in a definite and adequate manner to this day. Moreover, up to the present time music has never been produced in the simplicity, perfection, and fulness of its power; and yet, the leaders of the old churches owe to music the greater part of their success.

Indeed, it is to be observed that all musical composition of an inspired character is a power which acts upon the soul, and moves it profoundly. If the inspiration is good, it predisposes to virtue; if the inspiration is bad, it predisposes to vice,—or rather, as man is naturally bad, it arouses the low instincts and infernal passions of the soul. But if the music is commonplace and without true inspiration, although very masterly, it produces ennui, and encourages the habit of distraction.

The fundamental characteristic of truly religious music must be pure *Inspiration;* for it should predispose the soul to receive influx from on high.

The second characteristic which is essential to exclusively religious art is *sweetness* (*"suavité"*), which carries the soul to higher spheres of pure sentiment, where it enjoys peace.

The third characteristic of this perfect music is *charm,* which predisposes the soul to piety by promoting meditation and by soothing the senses.

Inspiration is a gift. If the life is pure, the inspiration will be good; if the life is religious, the inspiration will be adapted to worship. Sweetness lies in the character of the harmony appropriate to the musical mode; and the harmony of only perfect chords realizes in the highest degree the sweet style. Charm attaches to the realization of the conditions indicated above in a form of suitable expression. In short, music is the language of sentiment. As Swedenborg says, "Music is the language of the affections, good or bad." It is a language which has an eloquence of its own, presenting a precise feeling according to the character of the inspiration. It acts mysteriously upon the soul by the charm of the felt correspondence. This language acts more fully when it is addressed to the soul with harmoniousness and

sweetness. Thus, the three distinctive characteristics of musical art which is profoundly religious are, inspiration, sweetness, and charm; and every composition ought to combine in the highest possible degree these three essentials. They are the fundamentals of an altogether new theory and practice which from now on might become the possession of the New Church in France, and in all countries where it now exists and spreads. In this way the New Church would have a musical art perfectly simple and far superior to Catholic, Protestant, or any other.

It would require too much space here to expound the theory of this new musical art even in outline. Two examples, added to the present exposition and suitably explained, will now make clear the entirely new character of this art as it is conceived by the author of this sketch. (For these examples see end of this article.)

First example,—*"Les Immortelles."*—This is a four-part song involving its own accompaniment. Take particular notice that each part is a true melody which can be sung alone; any one of these parts, therefore, could be sung in unison. The first and the last melodies are in the same mode; the second is in the pure major mode, and the third in the pure minor. Observe also that the melodies could be sung in sequence, one after another, a phrase to each, and following the order from soprano to bass. Each part is simple and easily retained, a matter of great importance; for thus every singer loves his melody, and sings it with pleasure. Now, in ordinary harmonies the parts other than the soprano are usually tiresome, and quite difficult to hold in mind; but with four typical melodies, it is easy to train the voices. Each melody expresses a form of religious sentiment; and the harmony expresses their combination. "All unity," says Swedenborg, "is formed of several parts, and especially by their harmony; and the unity is such as is the harmony" (Arcana Cœlestia, nn. 457, 687). "From many things diverse but still capable of agreement, there results a form which produces unity by means of harmony" (*ibid.*, n. 8003).

Now, it will be observed that the four melodies are grouped in a sequence of perfect chords without the least dissonance. It is this that gives the *sweetness* of the harmony; the *charm* results from the general form, which is here due to the mode of the soprano and of the bass melodies, as well as to the expression.

The same characteristics belong to the second example, *"O Douceur."*

It is to be understood that the soprano melody can be sung in unison. The organ accompaniment merely duplicates the voice parts.

How to realize the new musical art. The author of the present exposition is in possession of the complete theory and practice of the new musical art, and he could forthwith accomplish successively a number of tasks; first, a literal version of the Psalms and of the hymns of the Word appropriate to worship, the same to be in sonorous and rhythmic prose. This new version would be made from the Hebrew, and would take account of the readings proposed in the actual New-Church versions. This preliminary work is indispensable, as the version of Le Boys and Harlé does not lend itself to singing. Many other passages of the Word besides the Psalms and the hymns, translated with due regard to the literal sense and order, can be very happily arranged for singing. For example, the Sermon on the Mount begins with "a sublime scale of eight beatitudes." Jesus commences by promising men eight heavenly blessings as the foundation of the sublime harmony of heaven. This marvellous exposition of the gamut of heaven, made by the Lord, has vividly impressed the author of this sketch. He has clearly perceived in it the true and perfect *archetype* of his art, set forth as a model for worship; for the enunciation of the eight blessings, resting upon the observance of eight forms of sentiment, is the admirable prototype of musical order; it presents the deep meaning of it, governs the expression of truly religious modes, and determines the pure laws of sweet harmony according to the relationship exist-

ing in the Beatitudes, which are grouped in concordant classes just as musical sounds unite in perfect consonances.

The author has come to see the spiritual fundamentals of his art in the light of the statement, "To any one who desires the truth for spiritual use, the Lord through His Word will give him all that he needs for such use" (Apocalypse Revealed, spiritual sense of xxi, 6). It would therefore be appropriate to put into sonorous and rhythmic prose, as far as possible according to the literal sense and order, all the passages of the Word suitable for singing. Stories and legends are sung; and we could sing the parables in a way conformable to the spirit of true piety.

The author proposes further to set forth the spiritual sense of numerous portions of the Word in rhythmic adaptation, in order thus to produce a collection of songs which will be altogether according to the spirit of the New Church. The music for these revisions will be given at the same time with other songs written from inspiration, like those here offered under the head of "Examples." It goes without saying that these productions could be henceforth useful in French countries, and by means of translation, in those of the English and other languages.

There would also be the need of composing simple choruses and school songs in accordance with the spirit of our religion, to enable children to retain more easily our sound doctrines. Of this kind the author hopes to give: (*a*) songs based on the catechism; and (*b*) songs based on correspondences. It would be implanting in the hearts of our dear little ones the religious depth of our Church to tell in a short poem set to agreeable melody the correspondences of the sun, heat, light, etc.; and in other songs the signification of the moon, the metals, animals, plants, etc. Many of these songs could be used at social gatherings, affording the enjoyment of wholesome pleasures among brethren apart from worship. They would then serve as a wholesome attraction for simple and well-disposed persons. Though people may have prejudices against doctrine, no one distrusts music, better adapted to preparing their hearts un-

awares. Afterwards doctrine will draw into unity those whom the Lord may have prepared.

It is evident that the New Church should also have all the scientific and spiritual fundamentals of the form of musical art which it may have acquired. Therefore, the author proposes to give a treatise on true religious music, containing: (*a*) the constitution of modes; (*b*) a system of sweet harmony; and (*c*) a new method of accompaniment, extremely simple and easy. There will be a summary of the scientific foundations of this music, showing samples of the new art. These scientific foundations are in agreement with the spiritual settings of this music; and the signification of the modes and harmonies is in perfect accord with the doctrines of the New Church.

If, then, members of other religious affiliations should wish to enquire into the profound reasons for the institution of the religious music of the New Church, they could not do it without examining the essential points of our doctrine; for, since music is the language of the affections, and the roots of religion lie in the affection of the Good and the affection of the True, it follows that two musical modes must express in a general way these two fundamental forms of religious sentiment.

Such is the point of view of this unique spiritual esthetic of music, quite suitable for making known under a form *sui generis* the essential principles of our dear religion, which as a consequence should be able to reach minds inwardly prepared.

To sum up, music may become the chief element of success for the New Church in France and in all countries. In fact, music alone can settle religious propaganda solidly upon its deepest foundation; because it goes straight to the heart, and by strongly moving the heart it touches the sensitive chords of religious sentiment, which can then vibrate according to the order of the good affections.

A. Sage.

25 *Avenue de Cronstadt,*
Bry-s-Marne, Seine, France.

(See Examples on next four pages.)

Les Immortelles
A. Sage
modéré.
p
Où sont les immor tel les,
Les à mes des é lues ?
p
Et les sont bien plus bel les,
mf
pp
rall
Près du Seigneur je' suis.

LES IMMORTELLES.

(As to execution,—the time should be very moderate, and the style very legato and sustained. The choir-master should lead very sedately, avoiding rapidity; for the impression that the song should give is that of a mellow harmony, rising and descending smoothly, as if to envelop. At the end *rallentando,* as marked. The organ may repeat the last notes while the singers rest.)

1

Où sont les immortelles,
Les âmes des élus?
Elles sont bien plus belles,
Près du Seigneur Jésus.

2

Ce sont les legions d'anges
Qui peuplent le ciel bleu,
Et chantent les louanges
Du Sauveur notre Dieu.

3

Vivante est leur lumière,
Actif est leur bonheur;
Et prime en leur prière
Le salut des pécheurs.

4

Ce sont les habitacles
De l'Amour du Seigneur,—
Les heureux réceptacles
De Sa Grande Splendeur.

5

Cet espoir nous fait vivre,
Nous guide vers le port;
Quand la mort nous délivre,
Il sacre nos efforts.

6

O Christ, O notre Père!
O doux Sauveur Jésus!
Nous voulons pour te plaire,
T'aimer de plus en plus.

7

Accorde la victoire
Aux militants chrétiens,
Qui veulent pour ta Gloire,
Le triomphe du bien.

O Douceur.
A. Sage
Largement
pp
O Douceur du bel Amour, Charme de-si-
pp
sf
ré; La Clarté du beau séjour, Rayonne, appa-
f
p
rait. Elle a mine tous les coeurs, Rénovee et ja.
pp
sf
vit; C'est l'extase du bonheur, Voix du Paradis.

O DOUCEUR.

(As to execution,—style grand, very deliberate, absolutely nothing of march rhythm; avoid rapidity; for the impression that the execution of this song ought to give is that of a flight of the soul taking place by degrees, even to the final phrase, whose last two measures should be very much retarded. Above all avoid holding the voices upon the penultimate note, for the *rallentando* should be quite even. The organ may repeat the last two measures while the choir rests.)

1

O Douceur du bel amour,
Charme désiré,
La clarté du beau séjour,
Rayonne, apparaît.
Elle anime tous les coeurs,
Rénove et ravit;
C'est l'extase du bonheur,
Paix du Paradis.

2

O Bonheur, pur idéal,
Charme des époux;
Le bel amour conjugal
Est le bien si doux.
Il exalte la ferveur,
Forme les vertus;
Il fait l'ange du Seigneur,
Adorant Jésus.

3

O merveille du réveil
Dans le Ciel brillant;
Après le mortel sommeil
Le couple est vivant.
Dans un calme solennel
Il atteint le but,
Et célèbre l'eternel
Amour en Jésus.

BALTIMORE, THE HOME OF MANY NEW-CHURCH BEGINNINGS.*

By Miss Ednah C. Silver.

THE first society for New-Church religious worship in the United States was organized in Baltimore in April, 1792, with a score or more members. Prominent among them was Christian Kramer, who had rebelled against predestination and other dogmas, had examined many creeds, and had narrowly escaped complete atheism. His clinging faith in a First Cause was as a glimpse of light. His casual remark to a friend, that Swedenborg was "a wonderful writer, likewise a madman," led to a reply that sent him in quest of the "True Christian Religion." This book was accepted, and brought him into clear, well-ordered thought. He belonged to the church militant, and stood his ground permanently against misrepresentation and persecution.

President George Washington made a tour of the United States early in 1793. Visiting Baltimore, he was presented by the New-Church Society with a copy of "The Compendium of the New Church." An accompanying letter expressed their joy that the Holy Word is being spiritually fulfilled in our day; and they offered a warm tribute to the Chief Executive, expressing the "fervent aspiration of his faithful fellow-citizens and affectionate brethren" that the Lord Jesus, whom alone they acknowledged as "the True God and Eternal Life," would preserve him long to reign in the hearts of the people, and finally to shine in the unfading mansions above. His Excellency in reply, after thanks

*A chapter from Miss Silver's "Sketches of the New Church in America," soon to be published by the Massachusetts New-Church Union.

and the acknowledgment of an over-ruling Providence in our national affairs, declared that every person might here worship God according to the dictates of his own heart; and he concluded as follows:

> Your prayers for my present and future felicity are received with gratitude; and I sincerely wish, gentlemen, that you may, in your social and individual capacities, taste those blessings which a gracious God bestows upon the righteous. (See Hindmarsh's "Rise and Progress of the New Church," pp. 149-155.)

The Rev. Philip Cabell of Virginia (1836-1904), who had large social facilities for knowing the people of his state, reported the statement made by a member of the Washington family that during his later years the General was a reader of Swedenborg's Writings (*New Jerusalem Messenger,* vol. lxii, p. 75).

Baltimore, in 1798, anticipated all sections of North and South America by witnessing the first ordination into the New-Church ministry. The candidates were Ralph Mather and John Hargrove. Hindmarsh, knowing Mather well, tells us of him in his "Rise and Progress," pp. 64, 138. Hargrove (1750-1839) brought with him at nineteen from Ireland the zeal of his race; and it is not strange that the fervor of the Methodist Church at Baltimore was congenial to him. After eight years of membership he was ordained into her ministry in 1795. Was some of Wesley's tenacity of purpose and moral courage handed down to him? For it must be remembered that Wesley, always a member of the Church of England, had the nerve to cut Methodism loose in America, and to create Thomas Coke the first Methodist bishop in the world. Bishop Coke ordained Francis Asbury, and Bishop Asbury ordained John Hargrove, who preached Methodism until he began to read Swedenborg's Writings in order to refute them, when he became convinced of their truth, and fully accepted their message. Who ordained Mr. Hargrove into the New-Church ministry? We read in *The Precursor,* vol. ii, p. 290:

Mr. Hargrove was solemnly inducted into the sacred office of the New-Church ministry by persons duly appointed by the Society in their presence by the laying on of hands. To this origin all the ordinations into the New-Church ministry in the United States are to be traced.

A second Methodist clergyman, the Rev. Adam Fonerden, discovered our faith in 1795. He brought a knowledge of Swedenborg to Daniel Lammot and his son. Adam Fonerden's son John (1804-1869), left fatherless at seventeen, gathered up the Swedenborg inheritance left him, and soon began his half-century of devotion to the New Church. An early graduate of the Maryland University, and an earnest medical student, he became superintendent of the Maryland Hospital for the Insane, where his gentleness of spirit, extraordinary power of self-control, and quick intuition in emergencies, made him ideal in service to disordered minds. We knew him in his palmy days, crowned with success in his well-equipped buildings, and happy in a field of service thickly strewn with thorns.

Dr. Fonerden became physician to Mr. Johns Hopkins (1795-1873), who looked up to his scholarship, and admired his idealism; and the doctor, in return, heartily appreciated the merchant's business ability. Both men were Union soldiers in the Civil War. Fonerden was an inspirer in the founding of the Johns Hopkins University with its hospital, which I have heard Oxford professors speak of as the supreme educational institution in America—their ideal being post-graduate training in science. (See Rev. Willard G. Day on Fonerden and Hopkins in *New-Church Messenger,* March 2, 1910, pp. 135-136.)

Hargrove solidified the Baltimore Society, and gave forty-two devoted years to the Church. Judge Young came over the Alleghanies to receive baptism from him, and made his own vocation a noble exponent of his religion for thirty-one years. Hargrove writes of his own missionary journey of five hundred miles in 1806, of his stage-coach perils when crossing the mountains, of the warm hospitality of his friends, including Judge Young, and adds:

"I baptized seventy-eight souls" (Hindmarsh's Rise and Progress, p. 187). At the first meeting of the General Convention at Philadelphia in 1817, he preached the sermon; and he was appointed president of that body, and served ten years, although not continuously.

The first New-Church Liturgy issued in America came forth from a Baltimore press under Samuel and John Adams in 1792. It was in pocket form, three by five inches. It contained two hundred and fifty-eight pages, of which eighty-four comprised the Prayer Book proper, the rest being devoted to Forms for the Administration of the Sacraments, a Catechism, and Hymns, with a notable absence of chants. Except that the prayers were for an American President in place of King George III, the book was a reprint of the Liturgy of 1788 prepared by the Rev. Joseph Proud, a highly successful New-Church minister of England. Counsellor Robert Carter of Nomony Hall, Lancaster Co., Virginia, after emancipating nearly four thousand slaves, prepared to have one thousand copies of the Liturgy printed at his own expense for the use of the members of the New Church (*New-Churchman,* vol. i, p. 400).

The first American New-Church periodical began its existence in Baltimore. It was a duodecimo of sixteen pages issued fortnightly, edited by John Hargrove, and printed by Warner and Hanna. Starting on August 1, 1801, it closed its career on October 31 of the same year. I have studied the copy in the library of the Massachusetts New-Church Union, which bears at the head the autograph "Jno. Hargrove" in clear, bold chirography. It is entitled *The Temple of Truth,* and is described as "A Vindication of various passages and doctrines of the Holy Scriptures, lately impeached in a Deistical publication of Philadelphia entitled *The Temple of Reason.*" The latter attempted by destructive criticism the disintegration of the letter of Scripture, after the manner of Voltaire and Tom Paine, denying miracles, and emphasizing seeming discrepancies. Mr. Hargrove, in righteous indignation, sent for publication one defensive reply after another to *The Temple of Reason,*

which Mr. Driscoll declined to insert, while commenting upon them editorially in misleading fashion; whereupon Mr. Hargrove published the entire debate in his own periodical, which sprang into existence in defence of the Bible. Both men stood with controversial lance in hand, Mr. Hargrove, warm and self-restrained, Mr. Driscoll, warm and sarcastic, calling his adversary "our reverent and Jerusalem Rabbi." Finally, Mr. Hargrove, for financial reasons, discontinued his little periodical after devoting the last two numbers to the spiritual exposition of remarkable Scripture passages. Other matter had appeared in minor degree,—foreign news, occasionally poetry, and a bit of science. When the hostile Philadelphia editor said in his *Temple of Reason:* "From the politics of *The Temple of Truth* no man can learn whether the Editor be a Republican or a Tory," Hargrove replied in his own periodical, page 147:

1st. *The Temple of Truth* was never intended to be a political vehicle; but chiefly to oppose mere deism.

2nd. The Editors conceive that religion and politics are two distinct things, at least they are so in the United States, and may they long continue so; and hence they conclude and know by experience, that men may be good republicans and good Christians at the same time.

The periodical closes with a valedictory in which the editor says:

The serious truths that have occupied the chief department of the *Temple* are too rational for the mere fanatic, and too spiritual for the mere deist; and hence these formidable opponents, though naturally at variance one with the other, have cordially harmonized like Herod and Pontius Pilate of old, to condemn Jesus (or genuine truth), and rather argue that Barabbas, that robber and murderer (or the adulterated reason of mere deism), should be released unto them.

Mr. Hargrove was now fifty-one years of age, with eight children. Hannah England, whom he had married in 1776, had recently been called to the other world. She had stood nobly by him and by the Church when his espousal

of our faith in 1797 had cost him many pupils, and injured him financially. His disinterestedness is shown by the fact that he preached from 1798 to 1835 without compensation, and that he published *The Temple of Truth* at a loss. Hargrove's picture before me has an expansive forehead suggesting high intelligence, and lips expressing firmness tempered with benevolence. He was happy in doing good, and was gratified that among subscribers to his periodical were about one hundred and eighty of the most enlightened members of other denominations in Baltimore, who, he says, "have nobly conquered the infernal spirits of bigotry and sectarian prejudice."

The Roman Catholic Bishop, John Carroll, was among these enlightened subscribers, and remained Hargrove's warm friend to the end, their Irish ancestry giving them racial sympathy. The Rev. Willard Hinkley told me that his grandfather (John Hargrove) received from the Bishop his portrait as a mark of esteem. The American-born John Carroll was educated at the Jesuit college of Liège, Belgium, became in 1769 its professor of theology and philosophy, traveled extensively abroad, warmly espoused the Colonial cause, and was on his return appointed, in 1776, member of a government mission to secure aid or neutrality from Canada. Benjamin Franklin was a co-member; and a cordial friendship sprang up between the Jesuitically-trained bishop and our theologically latitudinarian philosopher. Franklin's large influence abroad was used to sever the London control of the American Roman Catholic Church, and to ensure direct connection with Rome. This Carroll-Franklin friendship between men in many respects the antipodes of each other is a credit to both; and the Carroll-Hargrove friendship is equally pleasant to contemplate. There were two Johns: John Carroll, who rose to be the first Roman Catholic bishop and archbishop in America; John Hargrove, who rose to be the first New-Church clergyman; and each kind of office was a power in its way.

Thomas Jefferson, after his inauguration as President of the United States on March 4, 1801, received at once a

communication in which "with singular pleasure and profound respect" the Minister and the acting Committee of the New Jerusalem Church in Baltimore beg leave to congratulate him on his accession to the Chief Magistracy of their beloved country, "a country hitherto eminently favored by the Divine Providence with a peculiar degree of civil and religious liberty." (See Hindmarsh's Rise and Progress, pp. 180, 181, with foot-note.) Within a week President Jefferson addressed the Rev. John Hargrove in reply to the Baltimore letter, expressing thanks for its congratulations, recognizing the turbulence in the Eastern world, seconding the hope for peace, progress, and the promotion of brotherly kindness toward those who differ from us in opinion, and ending with the words:

> The Philanthropy which breathes through the several expressions of your letter is a pledge that you will endeavor to diffuse the sentiments of benevolence among our fellow-men, and to inculcate the important truth that they promote their own happiness by nourishing kind and friendly dispositions toward others.
>
> Commending your endeavors to the *Being* in whose hands we are, I beg you to accept assurancies of my perfect consideration and respect.
>
> *Thomas Jefferson.*

President Jefferson, together with one hundred members of Congress, in the Capitol on Monday, December 26, 1802, heard a sermon on "The Leading Doctrines of the New Jerusalem Church" delivered by Rev. John Hargrove, who was visiting Washington for the first time. He had come at the invitation of the New-Church people, who failed to obtain the promised use of the Treasury Building; whereupon, the Chaplain of the Senate, whom Hargrove had gone to hear, secured for him the use of the Capitol rotunda. Jefferson came, being a man greatly given to Bible study, as his much annotated copy of the Holy Scriptures in the National Museum will testify. On Dec. 25, 1804, Hargrove delivered a sermon on "The Second Coming of Christ" before both Houses of Congress.

At Baltimore was erected the first House of Worship on

our continent to be consecrated to the worship of the Lord Jesus Christ in His Glorified Humanity as the One Only God of Heaven and earth. The building was of brick, about thirty-two by forty feet, and stood on the southwest corner of Baltimore and Exeter Streets. Its façade was pierced by a door flanked by large windows, each having a smaller one above, all capped by round arches. There were three rectangular windows on each side. The picture of it before me was composed from existing records, and from the personal memory of contemporaries.

On Sunday, January 2nd, 1800, the Temple dedication took place. A hundred years later, we enjoyed the centennial celebration, seeing the very Bible, printed in 1792, out of which Mr. Hargrove read, and the old mahogany chair on which he sat. The social life brought together dear early friends and their descendants—the Reeses, Ahrenses, Fonerdens, Brickmans, Scotts, and Robbs.

The Baltimore Church Centennial of 1900 was enriched by addresses from Rev. James Reed, Rev. Frank Sewall, and others. The Rev. Willard Hall Hinkley (1831-1909), grandson of Rev. John Hargrove, fittingly contributed family reminiscences, historical data, and religious material. He himself served the Church thirty-six years, including valuable missionary work.

I knew Mr. Hinkley for long years, beginning in the happy old days of the Maryland Association; witnessing in 1865 his ordination into the New-Church ministry by Rev. Abiel Silver; observing his brotherliness at the Philadelphia Scott-Robb Silver Wedding in February, 1866; renewing the pleasant Hinkley acquaintance in Brookline, and especially recalling the happy celebration in 1892 of his decade of pulpit service there; continuing the social intercourse with him and his valued wife, Rebecca Robb Hinkley, at Savin Hill,—both steadfast in regard, never forgetting their friends. Five of their six little olive plants grew up and were transplanted to the better world; but the parents' religious faith was without bitterness. The father has gladly welcomed his daughter Meta in the other life. While

almost on the border-land, she wrote in 1918 a little brochure which is in print, "The Birth of a World," revealing her recognition of new spiritual forces, her clear insight into their value, and her fervent desire for their working success in the hearts of men. Meta will tell her father of his wife and their descendants, who care so warmly for the spiritual matters dear to him. I append a list of six New-Church generations in lineal descent: (i) Rev John Hargrove married Hannah England; (ii) Hannah Hargrove married Edward Hinkley; (iii) Rev. Willard Hall Hinkley married Rebecca Robb; (iv) Frank Hinkley married Mabel Ford; (v) Willard H. Hinkley, Jr., married Ann Ledegar; (vi) The little child of Willard and Ann at St. Paul, is the latest descendant of Rev. John Hargrove, who was born in 1750.

EDNAH C. SILVER.

EDITORIAL DEPARTMENT

RELIGION, POLITICS AND OPINIONS.

THERE are two articles in the present issue of the NEW-CHURCH REVIEW which will have added interest for our readers on account of the complete contrast between them. We refer to "Individual Freedom," by the Hon. William W. Towle of Boston, and "The Ultimation of the Last Judgment," by the Rev. Lloyd H. Edmiston of Riverside, California. Both writers seek to interpret and to prescribe for the widespread social and economic unrest of the present day. Both try to find the remedy by applying the principles of New-Church doctrine to the situation. Yet Mr. Towle's conclusion is that safety lies in the confirmation of the present social order; while for Mr. Edmiston the only lasting cure would involve the complete overthrow of existing economic institutions. Both cannot possibly be right, yet each almost undoubtedly feels that he has the authority of Divine Revelation behind him.

What are we to conclude: that it is useless for New-Churchmen to attempt to discuss such problems in the light of the Doctrines? It is undoubtedly true that the Lord no more intended to teach sociology by means of the revelation given through Emanuel Swedenborg than He did to teach geology by means of the first chapter of Genesis. And yet a geological system which did not recognize the spiritual truths contained in the Book of Genesis would be a house without a foundation. And just as truly a sociology which does not have beneath it the principles of the New Age is founded upon shifting sand. But, nevertheless, these principles and our application of them to human affairs lie in discrete degrees. The principles are perfect, infallible and Divine; the application is as imperfect, fallible and human as the minds of those who seek to make it.

This does not mean that the attempt to apply the New-Church teachings to our practical affairs is useless; on the contrary, it is a solemn duty which no honest New-Churchman can avoid. But it does mean that we can never look for unanimity of thought upon such matters. The Church has, and must always have, a place for men of every shade of political opinion, provided these opinions are held in a Christian spirit. But for this very reason the New-Churchman will be careful to recognize matters of opinion for what they are, and not to seek to attach to his own opinions an authority which, in the nature of things, they can never possess. With this necessary reservation in mind, let us attempt to carry the discussion of the subject of the two papers a little farther.

But first, let us see what are the spiritual requirements which are to be met before any form of social organization can serve as a fit basis for the life of the New Age. These, as both our authors recognize, can properly be summed up in the one word, "freedom." In order to be what the Lord meant them to be, men must undoubtedly be spiritually free, and not only free to think and will as they choose (since this freedom is a thing which no social disorder can destroy), but free to develop themselves by means of that form of useful activity to which they are best adapted.

Again, freedom of development means freedom of action, at least to the point where one man's freedom begins to interfere with another's. There will, of course, be no such interference so long as men choose to obey the Lord's Commandments; but when they choose to violate them, their actions must in some way be restrained. But freedom of action also implies what is called "equality of opportunity," so long as we understand by this the opportunity to serve and to be useful.

Now when we have said this, we have said about as much as can be said with certainty. There are a good many applications of these principles whch we make so commonly, and which are so generally accepted by our fellow-countrymen, that we are apt to think of them as absolutely fixed and certain. For example, we are in the habit of speaking of democracy as if it were a necessary corollary of freedom, and a thing of equal

sanctity and spiritual importance. But, as a matter of fact, democracy is simply a means to an end. It is, almost unquestionably, the form of social organization under which, human nature being what it now is in this world, the freedom of the individual is most likely to be attained. But freedom, in the fullest and most perfect form, can exist under a government which we should call autocratic; for all the governments which Swedenborg describes as existing in heaven come under this latter heading. Let us remember, then, that even our belief in democracy is a matter of opinion, and nothing more.

When Mr. Edmiston states, therefore, that what he calls "industrial democracy"—by which he appears to mean substantially what is ordinarily known as "socialism"—is an essential factor in "the ultimation of the Last Judgment," he is simply stating his opinion, and we have every right to demand that he show us upon what the opinion is based. Unfortunately, he does not even attempt to do so. Because he finds the proposition axiomatic, he assumes that others will do the same. In fact, the whole demand for an "industrial democracy" is based upon another unproved assumption, viz., that "capitalism" is the root of economic and social evil.

It would go hard with this latter assumption if we should attempt to judge it by some of the statements which are connected with it. For example, capitalism is said to lead, among other evils, to a thing called "over-production." To an ordinary observer, it would seem as if the world to-day were in about as much danger of suffering from over-production as an Eskimo of suffering from sunstroke in December. If anything can be said to be axiomatic about the present world-situation it is that we are all victims of under-production, and are likely to continue to be so for years to come. But can there ever really be such a thing as over-production, except in a relative sense? If there is so great a production of automobile cushions that there is not enough leather left for shoes, then there is certainly a relative over-production of automobile cushions. But here, too, the real trouble is an under-production —a comparative shortage of the supply of leather. Is it not obvious that the more leather, and the more wheat and wool

and cotton and coal and iron, there is produced, the more there will be for all of us, and the cheaper, in the long run, they will be. It would not be possible, under any economic system whatsoever, for every man who lives in a cold climate to have a new suit of woolen clothes every year, for the simple reason that there is not enough wool grown to make the suits, however they may be distributed. The first essential to giving every man a new suit is to grow more wool.

Again, Mr. Edmiston has a good deal to say about "exploitation," which he regards as the act of the capitalists. Now there is undoubtedly a good deal of exploitation in the world to-day, and some of it is the work of capitalism. But the most bitterly exploited workers are not employees of capital at all. The teacher is being exploited; but he does not draw his pay from capital but from the community. The minister, in a majority of cases is being exploited to a far greater extent than any group of manual laborers; but it is not the capitalist who exploits him. It is a society which has not yet come to realize that anything of a non-material character is really necessary to its welfare. Nor are the instances wanting in which, as in the case of domestic service, employers are being exploited by persons who have substantially no capital at all.

But in any case, the fact that capitalism often tends to create abuses does not prove that it is intrinsically wrong. An institution is right or wrong according to what it is in itself, and not according to the use that is made of it. Marriage is frequently made an opportunity for the vilest wrong and cruelties, and there are those who would abolish the institution on that ground; but they are simply falling into the old logical fallacy of arguing *post hoc, ergo propter hoc*. To say that evils come *with* capitalism does not prove that they come *from* it.

But what, essentially, is capitalism? It is, of course, a condition which results from the accumulation of money. But money in itself is nothing; it is a symbol, a convenience, a medium of exchange. And the thing which it represents is property, which in turn is nothing but the product, in one form or another, of human effort or labor. Just as soon as a man begins to produce more than he and his family are able to

consume, and to store up the results of this surplus production, so soon does that man begin to acquire wealth, and to become a capitalist. Is this wrong? If so, the whole of civilization is wrong, for civilization has for its very foundaton the storing up of surplus, or apparently surplus, products. If every man produced exactly what he needed, and no more, there would be no schools, nor churches, no railroads, no public buildings, even no industries. We should all be living the life of our nomadic ancestors. For it is only as production rises to a point above the needs of the moment that the opportunity arises to expand those needs and, as we say, to "raise the standard of living." It is, in fact, in consequence of capitalism that the modern working man is able to live in greater general comfort and security than the kings of an earlier day.

But let us go back for a moment to our first proposition—that the fundamental duty of society is to provide the highest possible measure of individual human freedom. Now men are free when they are able to follow their basic natural instincts without interference; and, as we saw, they should be left free in the degree in which their freedom does not interfere with that of others. For the natural instincts are not wrong in themselves; they are wrong only when they usurp the place of spiritual principles. And there can be no question that one of the most deep-seated natural instincts of man is the instinct to accumulate property or wealth. This instinct is, in fact, one of the things by which man is distinguished from the lower animals. And it is not an evil instinct, provided that it is kept within its proper limitations. On the contrary, it is both recognized and bounded by one of the Ten Commandments—"Thou shalt not steal." If this command means anything at all, it means two things: first, that a man has a right to acquire property, or capital; and second, that he has not the right to acquire it by taking it away from some one else. A society, therefore, which did not permit, within the proper limits, the accumulation or capital, would in a very vital respect fail to provide for the freedom of its citizens.

But Mr. Edmiston would perhaps reply to this by saying that what he objects to in the "capitalistic system" is not so

much the opportunity that it gives a man to store up the products of his own surplus labor, as the opportunity to take away a part of the product of the labor of others. He sees an evil, not so much in the possession of wealth, as in the lending of wealth at interest, with the "unearned incomes" which the practice, for him, necessarily involves. But are such incomes actually unearned in every case, or only in such cases as involve a recognizable, and therefore a corrigible, abuse? Does the man who lends another man wealth for a consideration of necessity deprive the borrower of a part of the product of his labor, or is it possible that both may profit from the transaction? Let us see if we can find an illustration which will place the matter in the clearest possible light.

Jones is engaged in the business of repairing shoes. He has all the customers he wants, but his work necessarily goes rather slowly because he has nothing but hand tools to work with. He could, in time, accumulate enough to buy a machine to help him in his work, but it would be a slow process. So he goes to Smith, who deals in shoe machinery, and rents a machine from him. With the machine, the work goes so much faster that it is not long before Jones is in a position to buy all the mechanical help he needs. He has made greater progress in a single year than he would otherwise have made in ten. And the man who lent the machine has done a real service, for which it is only right that he should be paid. But would the situation have been really any different if, instead of lending a machine, Smith had lent Jones the money, or a part of the money, to buy one? The money and the machine are equally the products of the lender's labor. Is he not doing an equal service in either case by sharing with another? And is it not a good thing for Jones, and incidentally for the community, that there are people like Smith who have done just a little more work than was necessary for their personal needs, and so have left a surplus for the use of the community? In fact, if there were no Smiths, would there be any machines, or any progress whatsoever? We fear that in Mr. Edmiston's "industrial democracy"poor Jones would still be laboriously cobbling shoes by hand.

The socialist answer to this is, of course, that there would be, and must be, a surplus, but that it would be owned and administered by the state. There is, however, one vital weakness to the socialist idea; and that is, that it fails to indicate where the state surplus would come from. How many men, having produced enough for their own and their families' needs, are going to keep on working in order to produce a surplus for the state? Not many, we fear, until human nature changes more than it has in the last ten thousand years. There is but one way in which, after capitalism has been abolished, the surplus necessary to our economic life can be created; and that is the method which has had to be introduced in Russia—namely, compulsory labor. Those to whom this seems a lesser evil and a higher form of human fredom than capitalism are, of course, entitled to their point of view. But even they might find it difficult to answer the question why the state has any more right to take the product of a man's labor away from him than another man has. It seems to us, at least, that the command, "Thou shalt not steal," was meant for governments as well as for individuals.

In all that has been said we have intentionally left out of consideration such grave abuses of the capitalistic system as do undoubtedly exist. And we have done so for the reason that we believe these abuses to be the fault of imperfect laws and of selfish individuals, rather than of the so-called system itself. There is no question that it is the duty of every Christian citizen to take note of these abuses, and to insist that they be remedied. And when we have spoken of capital, let it be noted that we have referred always to that wealth which has been the honest product of human effort, honestly attained. For such things as the exploitation of the world's natural resources for private gain, we hold no brief whatever.

We do feel, however, that Mr. Edmiston's view of the existing abuses is exaggerated, and that the remedy which he proposes for them is considerably worse than the disease. In fact, the proposal to overthrow our social order so that the worker may get a fairer share of what he produces reminds one quite irresistibly of the Chinese practice Charles Lamb tells about—that of burning down one's house in order to roast a pig.

And finally there are two tendencies in Mr. Edmiston's paper, which, in all friendliness, we cannot help but characterize as mischievous and vicious. One is the general idea which seems to underlie nearly all propaganda of the so-called labor movement—the idea that work is an evil, and that the less of it we have to do the better off we shall be. The other is the tendency, by spreading misinformation and exciting the hatred of one class for another, to increase a danger of revolution which is already quite great enough in this country, as in almost every other.

Let us be quite clear about one point. The "ultimation of the Last Judgment" does not depend upon the establishment of any particular form of government. Regenerate human beings would enjoy freedom and social justice under any political and social status whatsoever. And the thing which is really the "sign of the times," which really shows that men are moving toward a New Age on the earth, is not the spread of democracy or the emancipation of the "proletariat," but the increasing willingness of men of all classes to see that the ideal life lies not in seeking benefits for themselves and for their own class, but in cheerful, active, unselfish service of all mankind.

E. M. Lawrence Gould.

THE CO-ORDINATION OF THE NEW-CHURCH THEOLOGICAL SCHOOL AND URBANA UNIVERSITY.

The co-ordination of the work of the Theological School and Urbana University is a matter of growing practical importance in view of the fact that students are beginning to look to Urbana for the preparation they need to pursue their work in the Theological School more advantageously than they otherwise could. In view of this fact, it is of immediate importance to consider and determine just how the studies at Urbana are and should be related to those of the Theological School.

The co-ordination of studies is in general one of the inevitable and constant problems of systematic education; and the problem is becoming more difficult as the growing multiplicity of subjects in the curriculum makes our school education more and more complicated. Even in our high schools, the number of subjects is a serious hindrance to thoroughness in any one; and this difficulty increases as students pass to the colleges and universities, where, for any one individual, co-ordination of all the subjects taught becomes impossible; and where selection becomes necessary. The elective system was in part at least designed to overcome this difficulty as far as practicable; but the rock upon which this system split was the immaturity of the students at this undeveloped stage, and their consequent inability to make the proper selection. As a remedy, the plan of grouping subjects was adopted, and in this way the choice of the student was limited to selecting among the various groups. This solves the problem of co-ordination in a measure by restricting it to a relatively small group. The real difficulty, however, is not so much the co-ordination of studies, as the adjustment of studies to the variety of students and their endowments. The ideal of education is to develop all the powers, physical, mental, moral, and spiritual, of the individual, and to train them to their highest efficiency. But here at the very start, we meet the baffling fact that the child's powers are specifically unknown, and can only be definitely ascertained by the process of very patient and long continued trial and testing; and this is done in a clumsy kind of way by the whole course of school experience from the primary grade to the university. This being the situation, the adjustment of studies to the powers of the individual is a gradual process, which is in the particular case more or less a failure to the very end. As a matter of fact the practical solution of the difficulty is a tentative adjustment based upon educational experience in general, and especially upon educational psychology. As the result of this knowledge and experience, a sort of statistical scheme has been made out of the powers, native endowments, of students in general, and of the studies adapted to the development and training of these powers. In this way the fiction

of an average child, or student, has been conceived; and a curriculum adapted to this average student has been all too loosely framed. Such a curriculum is convenient and necessary in dealing with students by groups and classes; and a wisely constructed curriculum serves the further purpose, essential to educational success and completeness, of trying out and testing specific and peculiar powers of the individual within a well defined range. In accordance with this general knowledge of the range of subjects and of the mental faculties, it is perhaps one of the chief merits of the curriculum that it presents the ideal of a liberal education which it is within the grasp of every normal student to attain. The grouping of studies corresponds to the grouping of the mental powers; and as there is a correlation of the studies such that each study draws upon and in its turn contributes more or less to all the others, so the working of each mental faculty involves, and makes its contribution to, the others. It is this logical and organic relation of studies and faculties among themselves, together with the correlation between the group of studies and the group of faculties, that lies at the basis of the co-ordination of studies, and that enables us to appreciate the vital connection between the studies at Urbana and those at the Theological School.

It is, of course, true that any kind or degree of education, especially the type of liberal education offered at our colleges and universities, is a preparation more or less adequate for the work of the Theological School; but in as much as the education given at Urbana is pursued in the light of New-Church principles, and includes at least the elements of New-Church scholarship, there is a specific adaptation of the work at Urbana to that of the Theological School.

To say nothing of the sciences, mathematical, physical, biological, and social, it is obvious that the courses in the sacred languages, history, philosophy, and above all those in English and in doctrine, are directly related to the corresponding courses in the Theological School. Students whose Latin, Greek, and Hebrew are at the level of the college graduate, and whose familiarity with history and philosophy makes them

feel at home in these fields, have a most important initial advantage in doing the specific work which in the corresponding courses the Theological School seeks to accomplish. Obviously a mutual acquaintance with each other's work would enable the two schools to carry forward the process of co-ordination to an ever increasing degree of satisfaction. It may facilitate this mutual acquaintance to dwell with some detail upon the co-ordination of the departments in the Theological School.

The single and all-comprehensive aim of the Theological School is to help its students in their preparation for the New-Church ministry. This preparation involves an attitude and a spirit which can be conveniently described by the familiar evangelical phrase "the love of saving souls"; and the preparation consists essentially in developing this love in strength, constancy, intelligence, and efficiency. But the nature of the love is such that it cannot be rightly understood without making certain distinctions and introducing conceptions which lie deeply imbedded in Christian experience and Christian history. In the first place, the object and purpose of the love imply the existence of the state or condition of the soul which we indicate by saying that it is prone to evil and lost in sin. Without attempting to define or discuss the historical significance of these terms, it is obvious that apart from some realization of the existence of evil and sin, the love of saving souls could have no real object or purpose. So we find ourselves confronted at once both with history and with direct and intimate personal experience. The love of saving souls not only has a history, but it has a quality which we designate by the word "spiritual" as distinguished from the quality we call "natural"; and we conceive salvation as the process of becoming spiritual, whereas without this process the soul would remain natural, and so in evil and sin. Otherwise expressed, especially for religious purposes, the distinction between the natural and the spiritual is marked by the qualities referred to when we use the words selfish and unselfish. It marks a step in the progress of New-Church thought to observe that unselfish love not only has for its object what is other than self, but for the man it has its source in what is other than self. This source is the Lord

Jesus Christ, conceived as the glorified Man, and as the one only God. As the one and only source of unselfish love, the Lord Jesus Christ, so conceived, is Creator, and for the natural selfish man He is Savior.

Simplifying the situation now before us to the extreme, we may say that preparation for the work of saving souls is identical with putting oneself in the receptive attitude with respect to the Lord's love, and becoming as completely as possible an agent for transmitting this love. In other words, man's love of saving souls is the Lord's love received and expressed by the man. The work of the Theological School, then, is, on the part of both teachers and students, a means of promoting the reception and the expression of the Lord's love for men as objects of Divine Mercy. As the source of their love and wisdom and spiritual strength, they must learn to know as fully as possible the Lord's nature and the work He accomplished; and since they must get this knowledge primarily and directly from the Bible, this defines the central and peculiar, as well as the supreme task of the School; for all the departments of the School work unite in the task of leading the students to the knowledge of the Bible as the means of approach to the Lord Himself. But the students need and seek not only an enlightened and consecrated spirit; they must also have complete possession of all the means and faculties of expression; they need to express the spirit in word and act, in ministry and preaching and teaching. In short, it is the ultimate purpose of the school to make preachers. But the preacher is a preacher only in so far as he conveys his message, the message he gets from the Bible; to convey this as completely as possible he must have the full possession and use of his educated powers of expression; voice, gesture, manner, and spirit must combine in harmonious effectiveness of delivery. When we take account of the deficiencies which most speakers labor under, we appreciate the importance of developing and training the voice in reading and speaking, and of cultivating the art of rhetoric. No doubt a strong, deep, rich, consecrated spirit will overcome many obstacles; but with imperfections and impediments of undeveloped organs and bad habits re-

moved by well directed education, the spirit would flow more freely and the message be given more fully. To do his work to the best of his ability, the preacher should have all the advantages of training in reading, writing, and speaking.

It is the work of the Department of Elocution to give this training; and therefore it is this department that provides the instrumentality through which the work in all the other departments finds expression in preaching. Similarly, the Department of Homiletics co-operates in the work of making the preacher, by giving special instruction and training in the writing and delivery of sermons, and in the administration of his office in the church and in society. This work also evidently belongs to the function of expression, and like the Department of Elocution, is concerned with developing and perfecting the means of expression. It would be an immense advantage to students if they could come to the Theological School well trained by their work in the Department of English at Urbana University.

But expression presupposes the message to be delivered; and the message, as was said before, is found in the Bible. It is the message which the Lord has prepared for men, and which He delivers to men when the preacher really gets it and conveys it adequately. Here again we come to the importance of needed equipment. With developed and trained voice completely and spontaneously at his command, and with polished rhetoric, the preacher is free to give his whole thought to carrying the message to the minds of his hearers. But before all, he must have the message clear, definite, fully grasped in his own mind; and this calls for an intimate and competent acquaintance with the Bible. To the New-Churchman this task of becoming thoroughly acquainted with the Bible is twofold: he must learn the original languages in which the Bible was written, and he must master the grammatical, rhetorical, and historical structure of these languages; again, what is of still more vital importance, he must acquire a working knowledge of "correspondences," by means of which the inner, higher, spiritual meaning is expressed in the letter. This is the province of the Department of the Sacred Languages and

the Department of Scripture Interpretation. The work of these departments therefore co-operate in preparing the students for their peculiar task of reading the Bible in its letter and in its spirit.

But the task of reading the Bible in its letter, no less than in its spirit, is an enormously complicated one, when, as in the case of preachers and teachers, thoroughness and accuracy are sought and required; besides linguistics it involves racial psychology and very complicated racial histories, including especially ethnological, social, political, as well as religious aspects. It involves not only the history of words, but the history of ideas and the history of events in which the ideas were expressed. The broad bases of knowledge in these subjects should be laid in the history courses, general and special, at Urbana University, where the work would be done in the atmosphere and with the aid of the specific teachings of the New Church.

The Department of Languages, therefore, and still more the Department of Scripture Interpretation, must have the specific co-operation of the Department of Church History, which would furnish the needed background of familiarity with the historical development of religious ideas; and in as much as the religious ideas, especially the idea of God, the development of which has been traced in Church History, receive systematic treatment in the Department of Theology, it is obvious that the co-operation of this department also is needed. Students who would come to the language and interpretation classes with the equipment obtained in church history and theology, could concentrate their attention upon the specific task of the class; they would be equipped with the ideas and the modes of thought needed to apprehend and express the full meaning, both literal and spiritual, of the text before them. The teacher, on the other hand, would be relieved of the necessity for carrying the discussion into more or less remote fields, and thereby save much valuable time.

This situation is seen to be repeated when we consider the relation between the Department of Philosophy and the other departments of the School. Philosophy aims to accomplish a

complete analysis and a systematic reconstruction of experience. It is called upon, therefore, to make as precise as possible the meaning of all the terms, especially the ultimate terms, needed to describe experience throughout its whole range, from the details of sense-experience up to the Divine.

At this point also the Department of Philosophy in the School would be immensely aided by previous work done at Urbana University in science and philosophy; in other words, if students could come to the School with the needed acquaintance with the history of science and philosophy, and with sufficient familiarity with modern scientific and philosophical discussion, they would be prepared to enter upon the study of the more specific problems of Swedenborg's science and philosophy, and the great amount of time spent in discussing elementary scientific and philosophical questions would be saved.

The Department of Philosophy is co-ordinated most directly perhaps with the Department of Church History and the Department of Theology; for in these departments the discussion tends inevitably and constantly to question of metaphysics in general, and to questions of religious philosophy in particular. It is most important that the background of these discussions should be cleared, and that both teacher and students should be left free to confine themselves directly to the matter in hand; that is, to the historical connections and progress, and to the systematic presentation, of the theological doctrines.

While it is true that the connection here emphasized between the Department of Philosophy and those of Church History and Theology is more obvious; nevertheless no hard and fast line can be drawn between the study of language and the study of history or of philosophy. For surely nothing leads more directly into the fields of history than the study of language; and nothing brings us face to face with the most intimate problems of philosophy more naturally than the metaphysics of language. This is more especially true when we consider the work of spiritual interpretation, for here we enter the field of spiritual psychology, where we are carried at once to the heights and depths of experience, so that its field coincides

largely with that of philosophy, and therefore it must call on philosophy, especially spiritual philosophy, at every turn.

We are now in a position to see how intimately related each department of the School's work is to all the others, and how the work as a whole combines and culminates in making educated ministers and preachers. The preacher and his message call for the knowledge and training which the educational equipment of the School is designed to furnish. When the preacher enters the pulpit he is confronted by his congregation on the one hand and by the whole body of his knowledge on the other. His task is to convey through his training a selected portion of this knowledge to his hearers. He begins with his text, and proceeds with its development and exposition. In doing so, he draws upon his resources in linguistics, history, science, philosophy and his specific body of doctrine. Whatever his natural endowments, the more complete his equipment, the better able he will be to convey his message with certainty and force.

It may be added that the above discussion obviously has in view ideal as well as actual conditions; but in any case it is the ideal that gives direction and quality to the actual, and sets the goal to be reached by the actual.

LEWIS F. HITE.

BIBLICAL AND DOCTRINAL STUDIES

THE WARNING TO THE CHURCH OF LAODICEA.

(Rev. iii, 15-16.)

The Book of Revelation is to the rest of the New Testament what the prophetical books are to the historical ones of the Old. As the Jews found in the books of Moses knowledge of the way of life, but in the prophets the hope of the bright future to which all this truth was ultimately to lead, so to devout Christians from the beginning the message of the Seer of Patmos has brought hope and inspiration. It has pictured for them the end of and the reward for all their efforts and all their sufferings. Best of all, it has, at any rate until within recent times, kept alive in their hearts the longing for the time when the Divine Master should fulfil His promise, and come again to dwell with His disciples.

But if the Book of Revelation, with all its seeming difficulty and obscurity, has meant this to Christians everywhere, to the New-Churchman it should mean very much more. For this book has been most justly called, "the Magna Charta of the New Church." Our very existence as a religious body is based upon it. From it we get, not merely our name, "The Church of the New Jerusalem," but the whole promise of that New Age, that New Christianity, that spiritual return of Jesus Christ the Lord to dwell with His disciples, to the promotion of which all our efforts are avowedly dedicated. Erase from human consciousness the memory of the Apocalyptic promises, and the New Church would automatically cease to be.

Not that the New Church, though it calls itself the Church of the New Jerusalem, should or does regard itself as being the fulfilment of the Bible's final prophecy. Very far from it. The New Church, as an organization, is a society of those who believe the prophecy is to be and is being fulfilled, and who

desire, with the Heavenly Father's help, to do their part in hastening its fulfilment.

These very persons are also a part of the civilization upon which the Judgment pictured in the Book of Revelation is being made. Aside from having, as we think, a clearer view than others of the goal toward which all forward-looking men are striving—aside from having found the key which will unlock the spiritual treasures of the Word of God, we are not only not essentially different from our neighbors; we are organically one with them. We are inevitably and fundamentally members of that social organism to which our Doctrines give the name of the Larger Man. Or, to put it more concretely, I think I may say that no one of us is any more a New-Churchman than he is an American Christian of the year 1920.

And what is true of us as individuals is true also of the New Church as an organization. We could not, by the mere act of creating a new religious sect (however necessary and worth while that may have been), cut ourselves off from the religious life of the society of which we are a part; nor do I see why we should wish to do so. We should be a progressive, helpful, and inspiring part; we may perhaps even become some day a leading part; but a part we remain. And for this reason we must necessarily, at bottom, share the same limitations, make much the same blunders, face much the same dangers as the rest of mankind. And when the New Age comes, however great or small our share in opening the way for it may have been, it will not come to us alone, but to the world.

Now the "seven churches that are in Asia," with which the first three chapters of the Book of Revelation are concerned, are prophetic symbols of the various types of the religious life in man as it was to exist at the time when the New Age should come—that is to say, to-day. Could we grasp their full meaning, we should find in it a complete spiritual analysis of the Christian world in which we live, and of which, whether we will or no, we are a part. And that means that we should find analyzed also our own spiritual state. The sins of which these churches, more or less symbolically, are warned, are our sins. The counsel that is given them is counsel which we need.

And the rewards which, in such glowing words are promised "to him that overcometh," may some day be our rewards—yes, all of them. For although the seven churches have been spoken of as types, they are not so in any narrowly individual sense. One cannot say of any particular denomination that it represents the church of Philadelphia, nor of a man that he is spiritually of Thyatira. Rather these types or elements are in us all, only with one at any given time rather more prominent than the rest.

For the purpose of this study, however, we shall confine our thought to the last church of the seven—that of Laodicea. To this church the message of the Son of Man comes with a note of more than warning; it is stern denunciation. There is no other of them all that is rebuked so overwhelmingly. Obviously it must stand for the one phase of our religious life which is in greatest danger, which will most hardly be won over to the acceptance of the reward before it.

I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor and blind and naked.

What can it be, this quality of luke-warmness, which is so utterly condemned? To what extent, if any, do we possess it?

It cannot be, as we might think at first, a mere indifference to religion, such as exists among the unchurched millions who are all about us. Such indifference would not fit the description of one who imagines himself to be rich when he is really poor. Whatever its dangers, it does not usually lead to spiritual pride. It is cold, rather than lukewarm.

No, the Laodicean indifference is that of the man who has been religious, who has achieved some spiritual progress, and who, having done so, is content, and cares to go no farther. It is the spirit of the man who rests, self-satisfied, upon a half-success, and does not know how far he is from having really succeeded. And the somewhat appalling teaching of

the Master is, that such a half-success, so taken, is not merely no success, but worse than none—that it is better to make no progress in our spiritual life than to advance a certain distance and then stop. For the vital thing in spiritual living is, not to reach a certain fixed objective; it is the vigorous effort to go forward, at whatever stage of the journey we may be. And the more opportunity a man has given himself to feel the blessedness of such an effort, the more serious his guilt, if he desists from it. Spiritual living, I say again, is not reaching a fixed standard of virtue and being content with it; it is trying always to live just a little better to-day than we did yesterday. On the steep path to heaven no man can ever stand still. If he attempts to do so, he goes backward; and the higher he has climbed, the worse will be his fall.

It sometimes seems to me that the worst danger of the New Church to-day is just this tendency to be content with past achievements. In saying this, I do not for one moment wish to minimize what our small body has already accomplished. That has been considerable—even in some respects astonishing. Our joy in it, so long as we do not grow complacent, has abundant basis. We have, on the whole, an admirable organization—democratic, flexible, efficient. We have developed a worship which, I think, expresses the devotional spirit of the New Age a little better than it has been expressed before. We have made respectable progress not only in the study but in the understanding of our theology. We have devoted members —Christian men and women—in whose development we are proud to have had a share. From being regarded as eccentric heretics, we have come to hold, at least in many parts of the Christian world, an honorable and respected position. For all this which, with God's help, we have accomplished, let us be humbly thankful.

But there is not a single feature of our church life, however excellent, which does not need, and which will not forever need, improving. Yes, though we had attained perfection for to-day (and how far we have been from that at the very best of times!), yet we should be imperfect to-morrow. For the world moves. Humanity keeps growing; and we must either grow with it, or ahead of it, or lag behind.

A dozen instances come readily to mind. For one, there are few things in which the Christian world has made a greater advance during the last few years than in the study of the actual, literal meaning of the Bible. Yet we not only have not taken any part in this achievement,—as, indeed, we probably had neither the means nor the ability to do,—but we have, on the whole, failed to avail ourselves of its results. Content with knowing the principles of spiritual interpretation, we have missed seeing that we must understand the Bible first, before we can interpret it at all.

We have been slow, too, in making use of the discoveries of many branches of modern science, perhaps particularly of psychology. Other churches with a message (as we feel) much less important and less clear than ours, are winning success by studying to adapt their message to the point of view of those to whom they wish to bring it. We, on the other hand, are still dwelling much too largely in abstractions. We are still teaching doctrines, when we should be teaching men.

We have, as I have said, won a not inconsiderable success in many respects. But that was yesterday. To-day we cannot stand still; we must go forward, or we shall go back. As surely as we overlook this fact, as surely as we are content to drift, to let things be as they have always been, so surely shall we lose even what we have already attained; so surely shall we deserve to hear our Lord say to us, "I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Is there a man or woman, is there a society among us which does not, in some measure, merit this condemnation?

Yet if it is the height of danger, spiritually, to be content with what we have achieved, there is not therefore any reason for our being appalled because the task that lies before us has no end. We simply must remember that the great thing is not any specific accomplishment, but an honest effort. What matters is not where we stand, but in what direction we are moving. And so long as we are honestly trying, we can never fail, since trying is itself the real success.

Finally, the greater the spiritual dangers which confront us,

the more splendid the reward if we win through them. The very opportunities which, if neglected, bring to us the deepest condemnation, may also, if we lay hold of them in the right spirit, lead us to the highest happiness. For it was to Laodicea —to the church that was most sternly rebuked—that there was given also the most glorious promise of the possibilities of victory. Though there can never be an end of effort, there may come a time when danger and struggle shall no more exist for us, and when, our evils conquered, we shall reign over a nature under full control for use in the service of our Heavenly Father.

To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne.

E. M. L. GOULD.

THOUGHT, THE CLEARING-HOUSE OF THE MIND.

THERE are many subjects that almost everyone thinks, or rather takes it for granted, that he understands, and is fairly well acquainted with. One such subject is thought; mainly, perhaps, because everyone thinks, or thinks he thinks. It is only when he is asked for a definition and explanation, that he becomes aware of his ignorance. Very naturally it puzzles him to know how it is that he should be constantly doing a thing, and yet not know how he does it.

Astonished to find that, though his waking hours are so spent in thinking that wakefulness is almost identical with thought, he cannot describe the process, he turns to the dictionary, the last and greatest. But here he gets no satisfaction, and comes away dissatisfied. "The intellectual faculty" and "reason," are the most concise definitions; the rest are merely descriptive of the operation of thought in the form of intention, etc. Evidently the expounder was himself unable to think clearly on this particular subject, for the explanatory sentence there given, "I thought of doing it," is so counterbalanced by its opposite, "I did it without thinking," as to show

that the intention or will to do may be the central idea in both cases, but not thought, cogitation, or reflection.

What then is thought? Or has it not definite existence of its own?

In the first place, it is human; and like all things belonging to man, it is itself in the human form. Animals as a class have no thought but act from instinct, which "comes forth without thought as a means" (True Christian Religion, n. 335[6]).

In the second place, being in the human form, thought has both continuous and discrete degrees, the latter being as distinct as the various planes of the mind,—the natural, the spiritual, and the celestial. So we read: "When man is in truth, that is, in the internal sense of the Word, he can, as to thought, make one with those in heaven" (Arcana Cœlestia, n. 2094[3]).

But before tracing up the various degrees of thought, we should have a more definite idea of what thought is in itself, and what part it plays in the mental and spiritual economy of human life. On this point we read, first, "How can there be thought without an organic substance from which to think. . . . If the soul or spirit were only thought, man would have no need of so much brain" (ibid. n. 444).

For as man's body is not only his abode but his instrument, so the brain is the abode and instrument of his will and understanding, communicating with the various sense organs by means of the nerves through which all sounds, sights, odors, tastes, and touch, are conveyed to the brain and stored in the memory. Then when the ruling love, the will, which is the man himself, is aroused or excited by some passing event, or by some sound, or sight,—say a passing band of music,—his imaginative faculty at once brings from his memory a remembrance of the last time he heard that tune, and many details connected with the subject; and he sees them in thought, or thinks of them, just as long or as much as they interest him, that is, as they are connected with his ruling love,—in common parlance, his interest. In all this he is aided and abetted by

those spirits, or angels, who are associated with him under the Divine care and oversight.

Thus thought may be seen to be mental sight that can be kept intent on an object, whether present before the eyes or revived from the memory, as long as the man's ruling love and affection for it may require.

Even without any sensuous excitation at all, but when one is sitting alone, thought is generally busy mentally gazing at something aroused by the attendant spirits that appeals to man's desires or ruling loves; for thought takes the form of man's affections. So we read:

> Everyone thinks from affection. (Arcana Cœlestia, n. 2480e.)
>
> All thought is according to affection. (*Ibid.*, n. 2363e.)
>
> Whatever is thought is seen by the interior sight. (*Ibid.*, n. 2588[7].)
>
> Thought is the internal sight of men. . . . If turned to the world, it becomes worldly; if turned to self and self-honor, it becomes corporeal; but if to heaven, it becomes heavenly. (Heaven and Hell, n. 532.)
>
> Thought is effected from the spiritual substances of the natural mind, and not from its natural substances. (Divine Love and Wisdom, n. 257.)

In this last passage, we have the practical value of the knowledge of what thought is, as the form of man's affection, through and by means of which he contemplates and reflects upon things, both worldly and also heavenly, according to his predilections; it points out also the danger of making self and self-honor the chief centre of contemplation, for the corporeal belongs to the sensuous or lowest plane of the natural mind. We are instructed: "They who think exteriorly, that is, in what is sensuous, communicate solely with the grosser spirits, whereas they who think interiorly, from what is rational, have communication with the angels" (Arcana Cœlestia, n. 6612).

The importance of guarding the thoughts is still more emphasized in the following passage, which shows that thought is the very field where man makes the important decisions that form his character for heaven or for hell, as follows:

> All the evils to which man inclines by birth are written on the will of his natural mind; these inflow, so far as man takes from them, into

the thoughts, so likewise goods and truths flow from the Lord, from above, into the thoughts; and there are balanced like weights in scales. If the man then adopts the evils as his own, they are received by the old will, and add themselves to those already there; but if he adopts the goods and the truths, a new will is formed, and a new understanding also, above the old; and there the Lord successively implants new goods by means of truths; and by these He subjugates the evils, and removes them, and arranges all things in order. From this it is also manifest that thought is the seat of purification, and of excretion of the evils residing in man from his parents. (True Christian Religion, n. 659.)

Here we are, as it were, introduced into the very workshop or laboratory where from day to day, or by progressive states, man's regeneration takes place. It is reiterated often in the Writings of the New Church that man's hereditary evils or tendencies to evil,—really evil affections, that take form as evil thoughts of what we should like to do if permitted,—are not allowed to appear to him all at once. But little by little the Lord, we learn, drives out those enemies before us; one at a time, or we should be overwhelmed. They are written on the will of the natural man, and under the watchful care of the Lord we are permitted to take from them and make visible for our contemplation and consideration the exact equipoise of the goods and truths we can receive in our natural rational understanding. We are held in spiritual equilibrium. We can adopt the goods and truths for which the Word was given, represented throughout the world by the Ten Commandments, the two commandments of the Gospels, or the doing to others as we would have them do to us, which embodies the Law and the Prophets, as our Lord has taught us (Matt. vii, 12); or we can adopt the evils written on the will of the natural mind, with the falses necessary to confirm us in the belief that they are really goods, because of the pleasure they give us. And now we can know, because of the opening of the Word's internal sense to our rational understanding, that thought is the first court of admittance, where each case of temptation, of persuasion to do evil may be tried and decided, if we are only on the watch and aware that the Lord is present

to help us, and to confirm us in refusing to do wrong or to listen to the persuasive influence of evil spirits who want to use us for their own base purposes.

Here then is something constructive in building up a true rationality, that should appeal to every man's experience from the time when he arrives at twenty years of age and enters on a rationality of his own. It is the appeal *ad hominem* that each can test in his own case; and it must carry conviction at least to all not afraid of the actualities. For it means that the moment that we see before us in thought an opportunity to do some questionable act apparently to our own advantage,—such as buying an object of whose true value the seller is ignorant,—we should at once reject the temptation to take advantage of his ignorance, but determine to deal with him fairly as we would have him deal with us, if the case were reversed and we were the ignorant seller.

Thought thus becomes at once the purificatory and excretory of the mind; and at the same time it enables us to see the necessity for man's being born into a natural world in which to exercise his freedom and learn his real dependence on his Heavenly Father; thus passing from the innocence of ignorance through many states, now by Divine mercy opened to his understanding, to arrive at length at the innocence of wisdom, and enter a permanent condition of mutual love and happy usefulness among his fellows.

With this general idea of the important use of thought in man's regeneration firmly fixed and adopted in our minds as a motive constantly to be kept in view, we can more easily understand the other particulars which the Writings disclose for our behoof.

We find on further study that the thought of man, in its capacity as spiritual sight, rises together with man's progress through the discrete degrees of his regeneration, as we read:

> The celestial man cannot think except from perception, nor the spiritual man except from conscience. The perception and the conscience are from the Lord; but the man's thought is from the rational, and so appears to him as from himself; therefore the conclusion he

arrives at, or the response to his understanding, is from the perception or the conscience belonging to his state; thus the answer is given him by the Lord. (Arcana Cœlestia, n. 2552.)

This does not in the least invalidate the fact that man must acquire knowledges in the lower degrees of his natural mind, the sensual and scientific, before he arrives at his natural rational, to which that natural perception belongs which we call common sense; wherefore the importance of a true education, which shall include the art of clear thinking, and the construction of the human mind, is becoming more evident every day; especially when we read:

Scientifics and knowledges must be disposed into order before the things of the church, because the latter are apprehended by the former; for nothing can enter into the understanding of man without ideas formed from such knowledges as the man has acquired from infancy. Man is quite ignorant that every truth of the church is founded on his knowledges, and that he apprehends it, retains it in his memory, and calls it forth thence by means of the ideas made up from the ideas, or knowledges, with him. (*Ibid.*, n. 5570.)

For the law of order in all creative influx demands the preparation of a basis or ultimate, whereon intermediates can be used to accomplish the end desired; and we read in "Apocalypse Explained," n. 1186, "Wisdom is the inmost of the understanding, intelligence is the middle of it, and its ultimate is knowledge," while n. 242[2] of the same instructs us that, "The circle of life is, to know, to understand, to will and to do."

Again we read that "Education is only an opening of the way"; and when knowledge opens the understanding, and the understanding is able to guide the will by light from the inner senses of the Divine Word, man is enabled to do the will of God on earth as it is done in Heaven.

In view of the above considerations respecting thought and its proper food or sustenance, which is knowledge of truth, it is very important to bear in mind "That the Lord inflows into those things which man knows, and not into those which he does not know; therefore he does not amend what is evil

and false with him, until he has been instructed that it is evil and false" (Arcana Cœlestia, n. 9988[2]).

In these extracts, which could very easily be amplified, but are quite sufficient for the present purpose, we find very clear evidence of the true order by means of which human minds are to be brought into the order and form of heaven; for the circle of life as above described begins with knowing the Lord's will, and ends by doing it. This plainly shows that the construction of man's body, his natural mind, and his spiritual mind, all proceed along the same lines, as having no other end or purpose than the performance of some use, each in its order and degree, for the Lord's Kingdom on earth and in heaven.

T. Mower Martin.

CURRENT LITERATURE

"THE PALACE OF WISDOM."*

It will be recalled that, under the symbol of a "Palace of Wisdom," Swedenborg describes some of his experiences in the spiritual world when in pursuit of wisdom in its deeper or more intricate recesses. When higher spiritual faculties are opened and the Heavenly Doctrines as to things of the spirit are at last conceived, preparation is made for entrance into life and the birth of genuine wisdom; and in the spiritual life such new birth may be celebrated by inauguration into a spiritual "Academy of Science." This is well and good, and such association is useful, provided the society does not become inflated with spiritual pride so as to imagine that it is the only society of the sort in existence. But continual dwelling on one aspect of a problem is apt to lead to over-emphasis of that particular view. Even if one does dwell in a "palace of wisdom," it may be a good thing once in a while to go out into the free open air, and get some fresh ideas. We would commend the practice to the author of "The Palace of Wisdom," who can see no reconciliation of "many seemingly detached or conflicting doctrines" in respect to spiritual substance other than that the spiritual "must be nothing else than motion, energy, or force of Infinite God in and among the parts of His created, finite, or natural universe." This view seems to us inadequate, since it denies the *independent* existence, apart from nature, of "divided substances, that is, minute forms, originating from the sun" of the spiritual world (Divine Love and Wisdom, n. 174). These are not in nature.

A different view, which we should prefer, assumes that the laws of spiritual substance differ from the laws of physics,

**The Palace of Wisdom.* By Eldred Edward Iungerich. Bryn Athyn, Pa.: Academy Book Room. 1919. 130 pp., 12mo. Cloth, $1.00; paper, 50c.

that spiritual substance exists in superspace, apart from space, and that nevertheless it flows into and produces natural space and its forms, when suitably directed. This inflowing of spirit in no wise impugns the existence of matter as distinct from spirit; nor does the actuality of matter impugn the existence of spiritual substance independent of natural material.

When Swedenborg tells us that the natural atmospheres surround the spiritual "as shells do kernels or the bark of a tree an inner layer" (True Christian Religion, n. 76), we understand him to be speaking symbolically, and not in a spatial sense. Any appearance to the contrary arises from the limitations of natural language. The thoughts and affections of an angel are clothed by spiritual atmospheres; they take form in the spiritual world, and may be further connected with men on earth through a "limbus" of subtle material substance just on the border of spirit. It is not necessary to suppose that the *spiritual* structures thereby acquire position in space, nor that spirits see other spirits "by a species of transfiguration of the material envelopes in which they are landlocked" (p. 66).

Mr. Iungerich has treated with marked ability some of the more intricate problems of spiritual doctrine, laying especial emphasis upon the fact of the Incarnation: "An important law forever enjoins that the human concept of the Divine in creation shall take the lead over any cosmic concept of the same" (p. 46). The concluding section, on "The Blood of the Lamb," has been most carefully considered, and is a valuable addition to New-Church thought. Of interest also are the suggestions drawn from the life and development of the animal body as applied to the progressions of the man of the church (Chap. IV); and inquiries relating to four distinct modes of the Divine operation in as many discrete degrees of the human spirit (Chap. V).

The opening chapters, however, seem to us unfortunate. In the correspondences of the Word the first of a series gives the quality to what follows; for the first "is as the head, and as a universal entering into all things which follow; it gathers together, qualifies and affects them" (Apocalypse Revealed, n. 350). The author of this book appears to consider that the

most important doctrine of the church is that of the eternity of the hells. And not merely that the hells are eternal, but that whoever enters them remains in evil to eternity. Time was when the chief stock in trade of the preachers of Christendom was the depiction of an everlasting hell "where their worm dieth not and their fire is not quenched." But of late the church has abandoned its efforts to strike terror into the hearts of sinners by this means. We would note merely that where Swedenborg enumerates the *essential* doctrines of the New Church, that of the eternity of the hells is not mentioned. Inability to accept the eternal duration of infernal life for any individual spirit has caused such a good New-Churchman as Pastor Byse to prefer the doctrine of eventual annihilation for the wicked, taking the Scriptural phrase—"the second death"—literally, as being less cruel than an eternal prison-house.

But if this be not the final outcome, if the responsibility of life cannot be shirked, if wicked men and women *prefer* the license of hell to the liberty of heaven (in spite of punishment when that license is stretched too far), if lust for power would "rather reign in hell than serve in heaven," how can even an all-wise God who has given man freedom, rescue such deluded ones? The logic of the argument is unanswerable; yet the heart persists in protesting against such a cruel fate. And we can but remember that when, being brought to the realization of the fact of hell, the dismayed disciples could only exclaim: "Who then can be saved?" Jesus answered: "With men this is impossible, but with God all things are possible." Logic can see no thoroughfare; but the heart of Jesus holds out a ray of hope. Moreover, "forever" is a very large word. What prophet can fathom its utmost verge? Swedenborg says: "It is unreasonable to suppose that the Lord would condemn any one to an eternity of punishment for the sins of so short a life" (Spiritual Diary, n. 3489). Also that "out of the Lord's mercy damnation is at last taken away, yet through vastation and punishments" (*Ibid.*, n. 2583).

The opening sentiment of this book is the beautiful one that "all are predestined to heaven" (Divine Providence, n. 329). But immediately, with an acumen which emulates

that of John Calvin or Jonathan Edwards, this heart-consoling sentiment is transformed, by interpretation through the iron rule of an unsympathetic logic, into something quite different—which impels us to cry out: "They have taken away my Lord!" Thenceforth the book has repeated warnings against heresy, and the continual suggestion of an unpleasantly intolerant attitude. To quote Professor Nicol's characterization of Ptolemy's scheme of cycles and epicycles of planetary motion (which, let it be noted, is founded on actual facts, though facts that are capable of a different interpretation), we are led to say: "This is the perfection of logic; but contrast it with the simplicity of truth!"

We have not space to consider the teaching (p. 31) that Swedenborg's writings are "Divine Doctrine altogether true"; and that they are "the Word with the crown of all the Churches, the New Jerusalem" (p. 29); together with other doctrines peculiar to the "Academy." Presumably the eternity of a life in hell is stressed for the benefit of those of us who cannot receive the Academy teaching. In view of such dogmatic assertion, some of us have reason to be grateful that Swedenborg was left in freedom, and that he was "divinely" permitted to make a few obvious mistakes, at least in respect to some of the scientific details.

FRANK W. VERY.

"STUDIES IN BIBLICAL PARALLELISM."*

THE reader of Swedenborg is familiar with the principle of dual expressions in the Scriptures, which reflect the dualism of love and wisdom in God, and which, in the processes of creation, have been embodied in innumerable forms in nature and in man. Man strikingly embodies this duality in unity. All the organs are either in pairs, or, if there is only one, of two correlative and cooperative parts. There are two brains, two

**Studies in Biblical Parallelism:* Part I. Parallelism in Amos. By LOUIS I. NEWMAN; Part II. Parallelism in Isaiah, Chapters 1-10. By WILLIAM POPPER. Berkeley, Cal.: Unversity of California Press. 1918. 444 pp., 4to. Paper, $4.00.

parts of the cerebrum, two eyes, two ears, two nostrils, two lungs, two ventricles of the heart, two hands, two feet, etc.

In some cases we find trines; and if we look more deeply, we find a trine everywhere. The trine of love, wisdom and use in God finds its correspondence in nature. In man there is the head, the body, and its extremities. These dualities and trinalities are in nature because they exist in God, Who embodies images and correspondences of Himself in the created universe.

Swedenborg frequently calls attention to these dual and trinal expressions. In the work on the Sacred Scriptures he mentions many instances. He says:

> There is a marriage of the Lord and the Church and a derivative marriage of good and truth in each and everything of the Word. Readers of the Word who pay attention to the matter can see that there are pairs of expressions in it that appear like repetitions of the same thing,—brother and companion, poor and needy, waste and solitude, vacuity and emptiness, foe and enemy, sin and iniquity, nation and people, etc. . . . These seem like repetitions. They, however, are not repetitions, but one refers to good and the other to truth, and both taken together effect a conjunction of good and truth, and thus form one thing. From this too comes the Divinity of the Word and its holiness; for in every Divine work good is conjoined with truth and truth with good.

See his "Doctrine of the Sacred Scripture," nn. 80-90, in which the subject is fully treated and a large number of dual expressions are quoted. Swedenborg also calls attention to the fact that in the Prophet Isaiah these dual expressions abound.

In "Studies in Biblical Parallelism," Messrs. Newman and Popper call attention to the same principle expounded by Swedenborg. Mr. Newman makes an extended examination of Amos, and Mr. Popper of Isaiah; and they present numerous examples of parallelism. Mr. Newman traces this parallelism through the literature of many ancient nations. It is said to be a characteristic of all poetry. He says, "Parallelism is so simple a *motif* that it is discoverable in some degree in almost every literature" (p. 59). Examples of this parallelism are drawn from the literature of many nations,—Greek, Latin,

Indian, Germanic, Anglo-Saxon, Chinese, Hebrew, Egyptian and many others. Mr. Popper draws the conclusion that "parallelism has its seat in a psychological tendency of the human mind to repeat a favorite thought in different words" (p. 115). But he does not perceive the real origin of this "psychological tendency"; namely, that it comes from the duality in the Divine nature itself, being thence reflected in the nature of man as God's image and likeness. Nor does he realize that the different words are not mere repetitions.

Both Mr. Newman and Mr. Popper are far from acknowledging the principle which Swedenborg teaches, that the dual expressions are proofs of the Divine nature of the Word. They are imbued with the spirit of the higher criticism, which sees innumerable defects in the text as it stands; and they dissect it, and afterwards reconstruct it in another form according to their own notions. Scarcely a parallelism will pass their critical analysis without reconstruction. The critics give free rein to their imagination; but no two critics can agree on the same text. Is there a prophecy which foretells a future event? The critic immediately imagines that a later editor inserted or interpolated the statement after the event took place, in order to conform the text to the event. An instance illustrating this is found in Newman on Amos, p. 213:

> Against the notion that the phrase *way-yaglēhā Qīrā* was interpolated in II K. 16:9 it seems more plausible to believe that the historian would remain true to the facts, while the Prophet would be more vague and poetically indefinite, *and an editor would adjust the prophecies ex post facto to the actual events.* That the phrase in question is inserted so abruptly in the middle of the sentence shows that it was written in the margin, or over the other words, *and a later copyist embodied it in the text proper.* . . . If it be urged that the line in Amos is authentic, and that the events, as he prophesied one generation earlier, actually occurred, *it may be said with justice that this accuracy is in itself suspicious.* (P. 213.)

This work on Parallelisms in Amos and Isaiah is full of this spirit of dissection and reconstruction. We find such expressions as the following on a single page:

> The lack of close parallelism points to a faulty text. (P. 212.)
>
> The repetition of the central couplet at the head of the fourth section in stanza 2 operates against its authenticity in stanza 1. (*Ibid.*)

Verse 9 is apparently not in good condition—something may have been omitted between the two parts of the sentence. (*Ibid.*)

Portions of the text of the Word are frequently referred to as "later insertions"; "a later redactor may have thought it necessary to include the death of Rezin in the prophecy of Amos" (p. 214). "The section as it now stands is in need of emendation." "This makes necessary the suggestion of three new lines to fill the gap" (*ibid.*). "This demands the substitution of two new lines" (p. 215). "The first couplet may be reconstructed as follows" (*ibid.*). "In conclusion it may be urged that a possible reconstruction of the fourth section take this form" (p. 216). "The line is evidently corrupt" (p. 217). "The verse is out of place" (p. 221). "The word Edom must be emended to—man" (p. 222). "The line in its present form is untenable" (*ibid.*). "But the whim or carelessness of a later redactor, who probably was led by the likeness between two passages to make changes in one to conform to the other. This interplay of influence seems general in the edition of texts by later compilers, to whom the question of priority of texts seems to have been of no importance" (p. 224). "The evidence against the authenticity of the oracle is more plausible, and it may be presumed that the stanza is late" (p. 225). "A later redactor inserted this oracle in Amos" (p. 226). "The redactor may have inserted an ancient offense to give the prophecy an archaic flavor and to lend the thought that it originated with Amos" (pp. 226-227). "Hence in conclusion it may be affirmed that the prophecy on Tyre is late. It may have been introduced either after 720 B. C. or after 570 B. C.; possibly it was interpolated at the first date and reworked after the second; moreover, after 350 B. C. it may have once more been retouched. This would tend to show that three editions of the entire Doom Song were made" (p. 228).

Popper in "Parallelisms in Isaiah" follows the same method of criticism as Newman in Amos. The text is dissected, then reconstructed in new forms, but less frequently than with Newman. He also uses such expressions as: "The verse is suspicious" (p. 299). "The words sound like an 'aside,' in-

jected at a later time" (p. 300). "The whole strophe is probably a gloss" (*ibid.*). "It is not difficult to suppose that verse 12 was omitted from its proper place" (p. 301). "Corruption of the text is evident here" (p. 309). "Transposition has taken place" (p. 313). "Verses 15 and 16 are out of place" (p. 380). "The stanza is again evidently defective" (p. 383).

It is of interest to see what the author does with the passages prophetic of the Lord's Coming. We quote: "'Behold a Virgin shall conceive,' literally *'behold a young woman.'* . . . As the text stands the conclusion is inevitable that the *'young woman'* stood in some relationship to Isaiah; possibly she was the *wife* of the Prophet's son, Shear-jashub" (pp. 399-400). "The poem is out of place where it stands" (p. 400). The author does not in the least see what Matthew sees: "Now all this was done that it might be fulfilled, which was spoken of the Lord by the prophet, saying, Behold a Virgin shall be with child, and shall bring forth a Son, and they shall call his name Emanuel, which being interpreted is, God with us" (Matt. 1. 22, 23). And in Luke: "The angel Gabriel was sent from God . . . to a *virgin* espoused to a man whose name was Joseph. . . . Then said Mary unto the angel, How shall this be, seeing I know not a man?" (Luke 1. 26-34.) The Hebrew word (*galmāh*) which the author translates "young woman" means a maiden or virgin like its parallel term (*b'thoolah*).

A similar lack of perception is manifested in the treatment of the prophecy concerning the Lord (ix. 6, 7), "Unto us a Child is born," etc. Of this the author says: "This birth-ode might easily have been composed originally with reference to the birth of Solomon." "'And the government shall be upon his shoulder.' The absence of parallelism, the repetition of the strange word *ham-misrā,* found only here and in verse 7, and the interruption of the natural order of ideas, *i. e.,* the announcement of the birth and then the name, are sufficient indications of corruption" (p. 412). "'The mighty god' . . . the startingly unique application of the name 'god' to the child was not intended." "'Everlasting father,'—read either 'father of knowledge' or 'knowing father,'" (p. 413). The author sees no application whatsoever to the birth of our Lord as "Eman-

uel, God with us." The learned analysis of the text of the Prophet, the tearing apart of its text, the reconstruction of the text in new forms, serve only to destroy any belief in it as Divine Revelation, and utterly destroy belief in its prophetic nature. Of what use can such destructive criticism and scholarship serve except to destroy all the foundations of the Church and the Christian religion? Yet this destructive criticism reigns in the colleges and theological seminaries. This "dominance of the higher criticism," Dr. McComb says, is one of the factors "responsible for the present failure of faith in immortality in the Christian World"; and we may add the failure of faith in the Divinity of the Word. Formerly the Apostles and their successors in the Church believed that the Prophets were an integral part of the Word of God. Peter says:

> We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: Knowing this first, that no prophecy of the Scripture is of any private interpretation. *For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Spirit.* (II Peter 1, 19-21.)

JOHN WHITEHEAD.

CHRISTIANITY AND THE RECONSTITUTION OF SOCIETY.*

SOME reconstitution of society is going on, if only by dint of circumstances. Reaction can hardly be complete. The war left the structure of society partly in pieces, partly in a new shape, and all of it, I suppose, fairly malleable. But the oppor-

**Reconstruction Programs;* A Comparative Study of their Content and of the Viewpoint of the Issuing Organizations. By ESTELLA T. WEEKS. New York: The Woman's Press. 1919. 95 pp., 8vo. Paper, 35 cents.

Third Triennial Report Submitted to the General Convention BY THE JOINT COMMISSION ON SOCIAL SERVICE OF THE PROTESTANT EPISCOPAL CHURCH. New York: Church Missions House. 1919. ix, 191 pp., 8vo. Paper, ——.

tune moment seems fast to be going. Involuntary change due to an unideal disturbance, and pliableness which is practically forced, is one thing; for big vision to take hold, and voluntary idealism to shape, the malleable moment, is another. It remains to be seen whether efforts to put society forward toward a more nearly wholesome, amicable and just condition will be intelligent enough, and have wide enough suffrage, to withstand blind reaction and the tendency of the old to re-gather.

If there is to be no disappointing relapse, there must be a studied consideration of society's structure, its needs and its possibilities, from all helpful points of view. And the economist, the lawyer, the industrial leader and the industrial worker, the educationist and the Christian seer and worker, are all to be found exerting their force and spending their thought towards a fair and more patently Christian reconstitution of human society. There are ways and means in our province to devise and to operate, whatever Great Spirit may be leading us in ways unknown and better toward a goal only sufficiently grasped by Providence. The Christian seer and worker is enlisted especially because religion creates a community and would have the community created by it as wide as humanity, a human society fashioned to the Divine purposes. He feels that religion offers the most powerful forces for shaping the moment. "The spirit of sacrifice and service can be perpetuated only by presenting social motives as compelling as the war motive. . . . In the effort to find a moral substitute for the motives that produce the sacrifices and social consciousness that war reveals, the forces of religion must co-operate" (Reconstruction Programs, p. 11). A Commission of the Protestant Episcopal Church has declared that "upon the churches as much as upon any organized body depends the question whether the desired changes shall be effected by revolutionary or by more peaceable methods" (Third Triennial Report, Joint Commission on Social Service, p. 10). And the Christian seer and worker insists with himself upon an acquaintance with the conditions, opportunities and measures involved in social change. "It can hardly be sufficiently stressed that unintelligent and unin-

formed zeal was never in a position to do more harm than today in the face of the increasing complexity and cross-currents of modern life and work" (*ibid.*, p. 152).

One of the two pamphlets under review is an admirable survey of the programs which have been projected by various bodies for the reconstitution of our society at one point and another. Miss Weeks has made "a comparative study of their content and of the viewpoints of the issuing organizations." The work was done first "for the Research Section, Industrial Committee War Work Council of the National Board of the Young Women's Christian Associations." "No attempt is made to argue for or against the programs analyzed; they are merely arrayed for study, and their chief points compared." After an Introduction on "What is Reconstruction?" there are four chapters on "Working Men and Women—Their Life and Work," "Collective Bargaining," "Industrial Democracy," and "International Labor Problems." There is an excellent summary to each of these parts of the analysis of programs. After a Postcript on "A New Spirit and a New Road," there follows a valuable bibliography of programs of reconstruction. One of the most helpful features of the book is a pair of charts, in which, in a panorama, the agitated questions, the proposed remedies, and something of the needy conditions, are spread before the reader's eye, as they appear in the study and programs of such varied bodies as The National Catholic War Council, Twenty Quaker Employers, Federal Council of Churches, National Woman's Trade Union League, American Federation of Labor, National Industrial Conference Board, Chamber of Commerce, U. S. A., British Ministry of Reconstruction, Italian Supreme Labor Council, etc. Programs deal with such matters as hours, wages, housing, education, conditions of work, women and children in industry, voice in management, profit-sharing, and devotion of surplus profits. What reconstruction means to various minds busied with it, is concisely available. The facts, conditions, measures, which the Christian seer and worker must be acquainted with, in order to raise his standards where they touch needs, are put before him in handy form. These formulations are in themselves of

a non-religious character; but the Episcopal Commission, in addition to what it is quoted as saying about uninformed zeal, may also be quoted on this point further to the effect that such formulations must be brought before the Christian student and worker, "if the mind of the Church is to be rightly informed, or to have food for its decisions" (p. 152).

This other book, "The Third Triennial Report Submitted to the General Convention by the Joint Commission on Social Service of the Protestant Episcopal Church," is in part a record of the activities of this Commission, in war work, in the field of the rural church, in lay-training for social work, etc. Beyond that it is a survey of disturbing social conditions, especially strikes, the need of readjustment, and proposed solutions, with an effort to bring out the fundamental issue, which is not wages, hours or conditions of work, so much as human status, involving one's control of one's life, development and function. Part III sets forth various recommendations. In Appendices there is a historical sketch, which is rather illuminating, on the Historic Attitude of the Church to Social Questions. And while again there is much formulation of measures which are non-religious, these are informative to the religious point of view; and at the heart of the whole record and report is the effort to raise Christian standards over the larger behavior of society. The Church must help find the way to justice, and there where the agitation over the just procedure is going on.

The programs summarized in Miss Week's analysis, and the formulations of the Episcopal Commission, in each case, unfortunately, interest their own immediate source too exclusively. The membership in general of the body concerned has yet to be enlisted in even the discussion of the application of Christian spirit and standard in any precise way to the questions of social reconstruction. But to this these books lead the way. One can travel over varied viewpoints, one can examine projected measures of help and change, and one can gain some knowledge of the practices and conditions in society back of which there is indifference to human welfare at the least, lack of scruple, and such forms of irreligion as greed.

injustice, pitilessness, brutal readiness to let sheer force decide what moral reason and religious standard should decide in a Christian civilization. And if evil and irreligion in whatever large forms live in practices and conditions of society, shall not the Church recognize its enemy, and wage its honest and bold warfare on it? Shall it not know what these practices and conditions are? Shall it not be interested in readjustments which secure scruple, moral standard, Christian regard to one's fellow?

Behind the precise suggestions (which lie often within other fields than that of strictly religious thought) for the reconstitution of society, there are in these two pamphlets, as in the efforts of the Church generally in the whole matter, recognitions enough of the true rôle of the Church in moral and spiritual reconstitution of society. With her, more than with any other body, rests the generation of a lofty good-will among men. It is antagonisms between bodies of men and classes of men,—it is bias in the points of view of differing groups,—it is the tendency of one to utter lack of sympathy and understanding in the case of the other,—it is moral indifference and insensitiveness, which the Church means in all these discussions to lessen, in order to generate a larger measure of a good-will which is an active good-will, ready to institute changes which Christian standards call for, and purposing justice. And it is nothing against her that she feels that this good-will must know its ground, and what it would like to see. Through the discussions runs the insistence that the actually attained spiritual life of men resides in their moral and industrial and civil life. The one will show in the other. The one will rule in the other. The one will bless the other. Is that not so? And again, in these discussions of reconstruction, a reconstruction which at its most vital spots is moral and spiritual, there is the effort to educate Christian vision and energy to the required scale on which they must be exercised. The Christianity which sees the spiritual life realized only in the individual in his personal and private contacts with others, and not in larger forms, as that man is engaged with others in one or another organization of business or work, is not going to meet the questions at which

the spiritual life is engaged in making itself felt, if it is not going to be defeated. Both evil and good have larger embodiments than the individual life, all corporate life, classes, communities, great sides and activities of the whole social structure, generations. The discussions analyzed in Miss Weeks' book, and that made in the other report under review, are seeking to lift Christian vision and energy up to a scale of insight and action which is the scale of the needs of altering society.

Informing this outlook and effort are principles which seem peculiarly close to New-Churchmen. The positive, re-arranging good-will to be generated between men and groups of men is a mutual serviceability that we like to see the type of in the like serviceability of parts and organs of the human body. The conquering spiritual life of the Second Coming is exactly the type of it which seeks to live in the moral and civil life of men. And as for the realization of that life in the larger forms of society, there is the teaching of the grades of the neighbor, who is in all cases a form of good, and a larger and larger realization of human well-being and serviceability, as we mount from the individual to any group, a community, a people, the race. Here are principles and a vision which would seem to carry their confessors out upon a work of moral and spiritual betterment of society. Would a commission of our Convention be appropriately formed, to study such programs as those summarized by Miss Weeks, and then to study the implications for social reconstruction of such large and pertinent principles as that of "the larger neighbor"?

W. F. WUNSCH.

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(*From the Author's Introduction, page 5.*)

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